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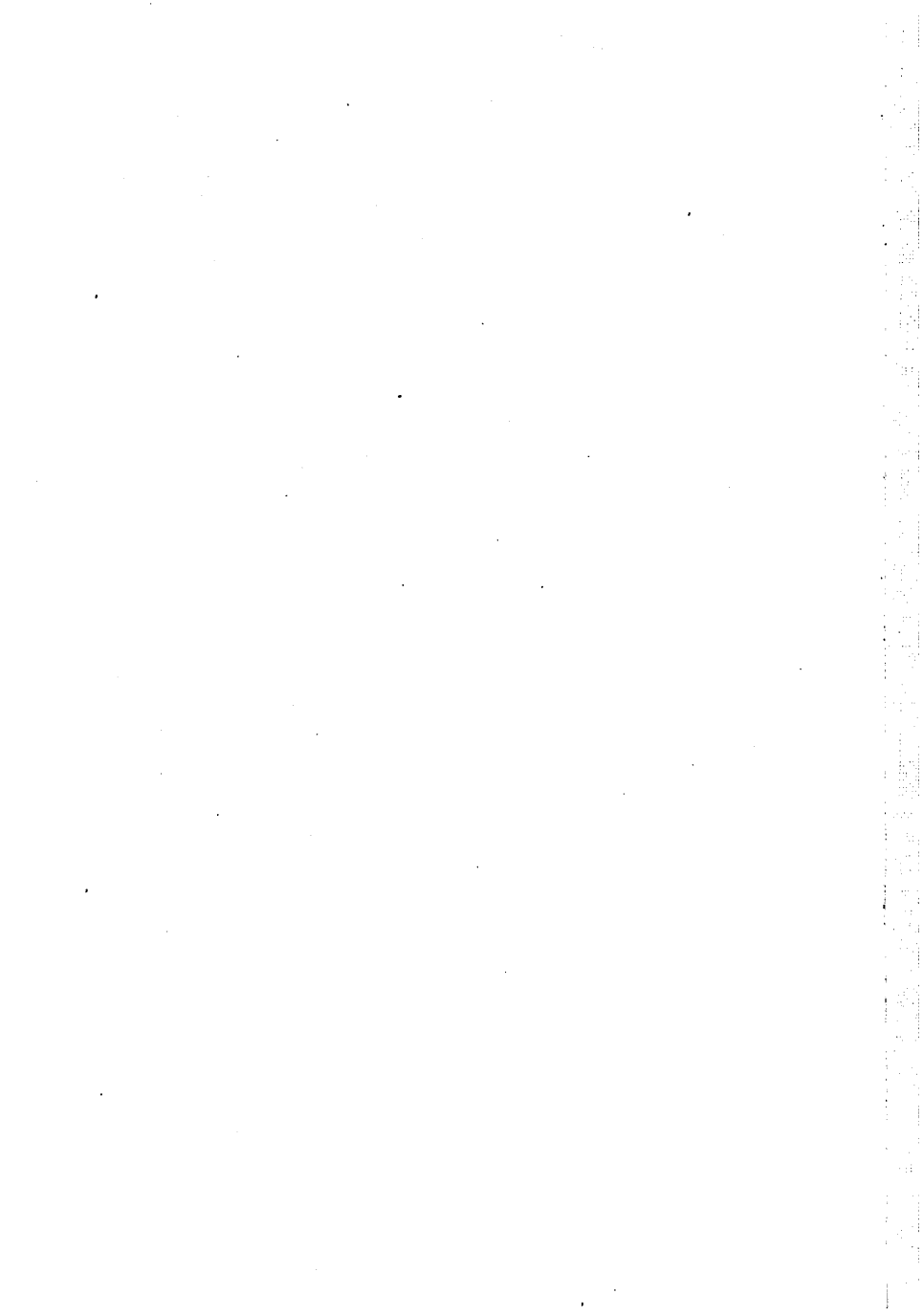
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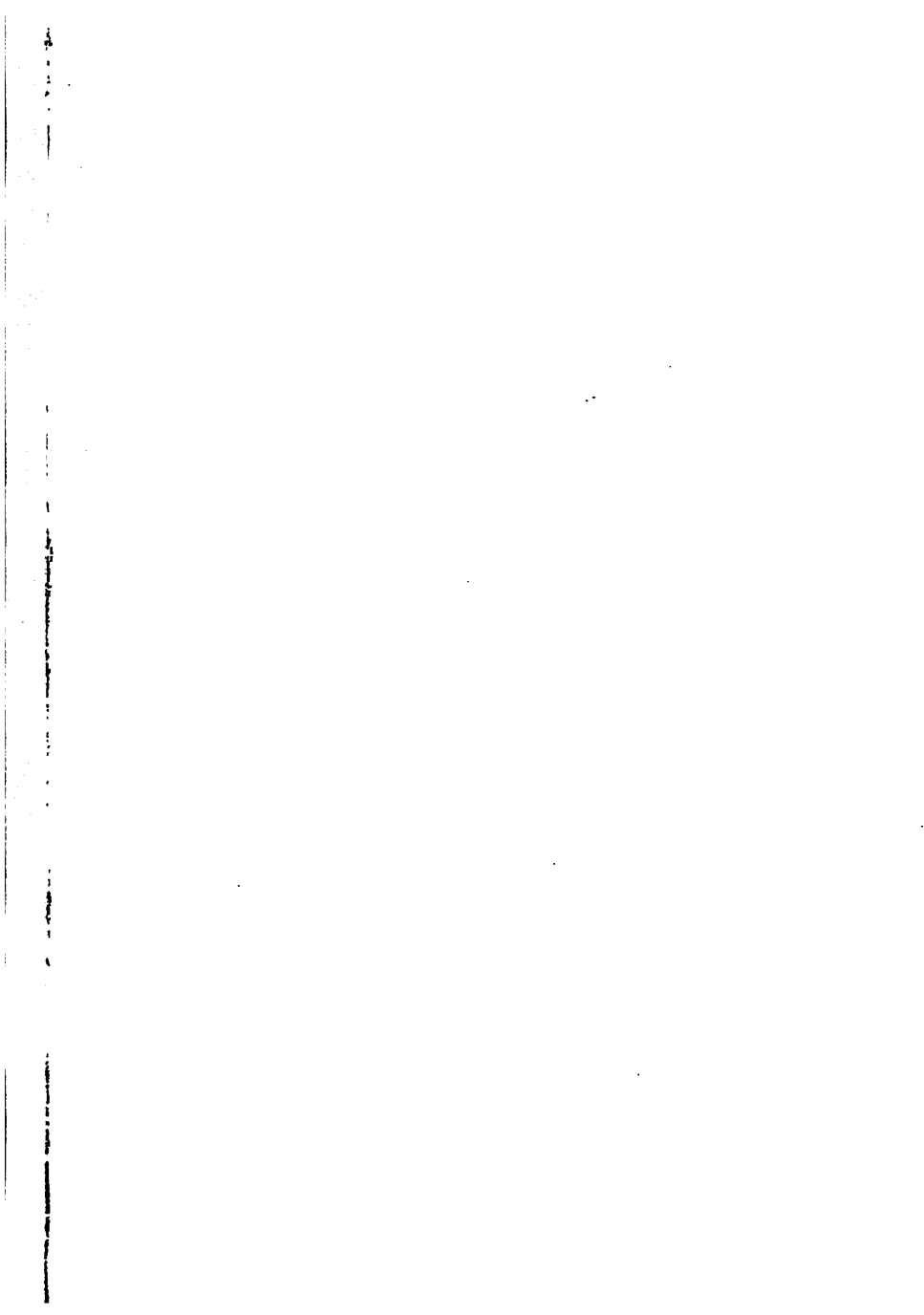


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*From the original miniature, by the kindness of his great-nephew,
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Author of

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"The Council of the Church,"

&c. &c.

WITH ILLUSTRATIONS

BY R. L. JONES AND A. WRIGHT MATTHEWS.

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*From the original portrait, by the artist on his death-bed,
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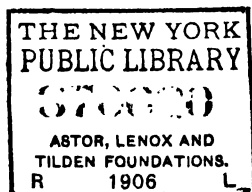
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TO
B. M., · D. I. J.,
MY
TRUSTY FELLOW WORKERS.

PLATES.

"DANIEL DDU"	<i>Frontispiece</i>
ESAU EVANS	<i>To face page 2</i>
WHIPPING POST AND STOCKS	" 34
JOHN BATTERSBY HARFORD	" 44
BADGE OF MAYORAL CHAIN	" 48
OLD TOWN HALL	" 50
EMBLEMS ON FONT	" 58
PARISH FONT	" 60
ST. DAVID'S COLLEGE, FROM THE BRYN	" 90
" " FISH POND AND CLOISTERS	" 94
" " COAT OF ARMS	" 100
" " GATEWAY AND TOWER	" 119
JOHN WILLIAMS	" 142
ROWLAND WILLIAMS	" 166
NEUADD FAWR BURYING GROUND	" 180
"DAFYDD Y GOF"	" 186
PETERWELL RUINS	" 192
WALTER LLOYD	" 194
SIR HERBERT LLOYD, BART.	" 196
" " " BOOK PLATE	" 207
" " " FACSIMILE OF LETTER	" 238
FELLOW WORKERS	" 248

In the text—

SARN HELEN .. ...	... <i>Page 5</i>
ELIEZER WILLIAMS, FACSIMILE OF SIGNATURE	" 119
"DANIEL DDU" " "	" 141
JOHN WILLIAMS " "	" 150
RICE REES " "	" 160
GRAVE OF ROWLAND WILLIAMS	" 174
PONTFAEN CROSS	" 248

CONTENTS.

MEMORIES OF LAMPETER AND DISTRICT ... *Pages* 1—6

“IOLO MORGANWG”; BISHOP BURGESS; SIR WILLIAM DE
CRESPIGNY; “DAFYDD Y GOF”; VAUGHAN OF DOLGWM.

SOCIAL LIFE IN THE EIGHTEENTH CENTURY ... *Pages* 7—11

SOURCES OF INFORMATION; VESTRY BOOK; THE VESTRY;
ASSESSMENTS; OVERSEERS.

OUR GRANDFATHERS' WAYS *Pages* 12—16

VESTRIES HELD IN PUBLIC HOUSES; ROAD-MAKING; HEDGE-
PRUNING; BRIDGE-MENDING; SEXTON; CRIER; VERMIN; PETER-
WELL; MILITIA; EVAN AND HIS MARE.

CARE OF ITS POOR *Pages* 17—21

BADGES; PROPER SETTLEMENT; APPRENTICES; TRAMPS;
PARISH IDIOTS; DOCTORS; CORPSE-WASHING.

MERRYBEGOTS *Pages* 22—25

ILLEGITIMACY; PARISH CHILDREN.

THE COURT LEET „ 26—49

PRESENTMENT BOOKS; SACRAMENTAL CERTIFICATE; OATHS;
COURTS, WHERE HELD; ORDER OF PROCEDURE; COMMON LANDS;
WATERWAYS; MILL AND MILLING; STREETS; WHIPPING POST
AND STOCKS; PITCHING PENCE; FINES; BURGESS-MAKING; LAST
COURT; REFORMED CORPORATION.

QUARTER SESSIONS *Pages* 50—55

WHERE HELD; TOWN HALL; BRIDGE; HIGHWAYS; ROMANISTS;
PUNISHMENTS; PASSES; REGISTRATION OF MEETING-HOUSES;
CRIBYN; HISTORICAL RECORDS.

THE PARISH CHURCH Pages 56—62

EARLY REFERENCES; BUILDINGS; FONT; PRIVATE PEWS;
REGISTERS; STREET ON SUNDAY.

SOME OF ITS VICARS Pages 63—72

RICE POWELL; ERASMUS EVANS; ERASMUS LEWES; JOHN
PHILLIPPS; THOMAS DAVIES; JOHN LEWES PHILLIPPS; WILLIAM
WILLIAMS; JOHN WILLIAMS; LLEWELYN LEWELIN; DANIEL
JONES; JOHN LLOYD, BISHOP SUFFRAGAN OF SWANSEA.

NONCONFORMITY Pages 73—88

CAERONEN AND CELLAN; CILGWYN CHURCH BOOK; EXTRACTS;
DAVID EDWARDES; JENKIN JONES; DAVID JENKINS; PHILIP
PUGH; JAMES DAVIES; EVAN DAVIES; TIMOTHY DAVIES;
CILGWYN; COEDGLEISION; LICENCES; LAMPETER; CALVINISTIC
METHODISTS; WESLEYAN METHODISTS; INDEPENDENTS; UNI-
TARIANS; BAPTISTS.

EARLIEST COLLEGE DAYS Pages 89—101

RICE REES'S LETTERS; CONSECRATION OF CHAPEL; LIBRARY;
FINANCE; SEAL.

GARRICK'S FRIEND Pages 102—105

ALBANY WALLIS (1714—1800).

"MADOC" WILLIAMS „ 106—109

JOHN WILLIAMS, LL.D. (1727—1798).

E. O LANBEDR „ 110—119

ELIEZER WILLIAMS, M.A. (1754—1820).

WALSALL'S BENEFACTOR „ 120—123

THOMAS BOWEN (1766—1852).

"A FAITHFUL MINISTER IN THE LORD" „ 124—128

JOHN JEREMY (1782—1860).

"DANIEL DDU" „ 129—141

DANIEL EVANS, B.D. (1792—1846).

"A HEAVEN-BORN TEACHER"	Pages 142—150
JOHN WILLIAMS, M.A. (1792—1858).	
RICE REES, OF THE "WELSH SAINTS"	151—160
RICE REES, M.A. (1804—1839).	
THE BRAVE VICE-PRINCIPAL	161—165
EDWARD HAROLD BROWNE, D.D. (1811—1891).	
THE REVERENT TRUTH-SEEKER	166—174
ROWLAND WILLIAMS, D.D. (1817—1870).	
BRIEFER BIOGRAPHIES. <i>By Ben Morus</i>	175—191
DAVID JONES (<i>circa</i> 1662).	
TIMOTHY DAVIES (1753—1813).	
DAVID SAUNDERS (1769—1840).	
ARTHUR WILLIAMS (1771—1844).	
DAVID WILLIAMS, <i>Dewi Farfog</i> (1777—1861).	
THOMAS HUGH JONES (1778—1847).	
TIMOTHY DAVIES (1786—1849).	
DAVID WILLIAMS, <i>Iwan</i> (1795—1823).	
JOHN DAVIES (1797—1865).	
JOHN JONES (1797—1867).	
THOMAS JEREMY GRIFFITHS, <i>Tau Gimel</i> (1797—1871).	
WILLIAM SAUNDERS (1806—1851).	
REUBEN DAVIES, <i>Reuben Brydydd y Coed</i> (1808—1833).	
TIMOTHY DAVIES (1815—1869).	
EDWARD WILLIAMS, <i>Iolo Bach Glan Teifi</i> (1818—1891).	
DAVID DAVIES, <i>Dafydd y Gof</i> (1822—1891).	
DANIEL LEWIS MOSES (1822—1893).	
DAVID EVANS (1825—1858).	
WILLIAM JENKINS, <i>Gwilym Gwenog</i> (1825—1878).	
DAVID MILTON DAVIES (1827—1869).	
WILLIAM EDMUNDS (1827—1875).	
THE HOUSE OF PETERWELL	Pages 192—239
ITS RISE; ITS POWER; ITS FALL.	
LAMPETER ANNALS	240—243
CENTURIES XII.—XVII.	

NOTES Pages 244—248

RICHARD HART DAVIES; ELIEZER WILLIAMS; "DANIEL DDU";
DAVIS, CASTELL HYWEL; "GWINLLAN Y BARDD;" D. SILVAN
EVANS; NEUADD FAWB BURIAL GROUND; PARISH COMMUNION
PLATE; PARISH REGISTERS; LAMPETER HISTORY; PONTFAEN
CROSS.

INDEX Pages 249—257



LUGGAGE IN ADVANCE.

Four flights of clean, wooden stairs lead to one of the rooms wherein an old firm of solicitors do their honourable calling. A table, chairs, and shelves round the walls comprise its furniture. Divers documents are on these open shelves; amongst them the unique and priceless manuscript Order Books of the Cardiganshire Quarter Sessions—the intact series going back to the year 1738. “Petrol,” “Paraffin”—such are the signs on a shop on the ground floor. The pyre is ready, let but a light be accidentally applied: what then will be the fate of these county possessions?

An old-time inn, where travellers have come and gone for nigh two centuries, yet keeps open door in a county town. A cupboard is in one of the rooms. Known fortunately but to few, there lived in it, from days long past until recently, the records of the manor. Volumes of manuscript presentments of the Court Leet, signatures of baronet, knight, and squire, of portreeves, stewards, and jurymen adorn the pages. A careful lord of that manor

has now these records safe in an iron box, under his immediate eye; and the hostelry no longer contains a muniment room.

A steel door, locked and barred, gives access to a fire-proof chamber in the bowels of the earth, beneath a college by the sea. Here are kept the "Gwallter Mechain" MSS., and other collections of a similar nature—waiting in safety the coming of that day when they shall be transferred to the custody of the Welsh National Library at Aberystwyth.

In yet another strong room of a college, over which rooks do call, and plashing fountain with shady walks guard its creeper-hung cloisters, are royal charter and heraldic scroll.

A new vicar comes to a parish; his ecclesiastical knowledge tells him that such minute books as may exist, of vestries long held and forgotten, should be in his keeping: he promptly collects them, and to-day antiquaries and historians thank him for doing his duty in this matter, knowing that the "parish chest" once again holds such in its iron grip.

A book auction is being held in a small town; the floor is strewn with litter ready to be swept up for burning. The eagle eye of an observant book-lover espies amongst it a tiny cover-soiled almanac. He pays the price asked for it—one penny—and so

saves from destruction four years of the manuscript diary of a college dignitary.

A time-stained, vellum-jacketed pocket book, after many adventures, is now in safe keeping: within its flap are the closely-written pages and registers of an eighteenth-century minister of the Gospel.

All these storehouses have yielded of their treasures to the writer, who has gleaned from them most of the original matter which has gone to the making of this book. He simply found the material—dry perchance at first sight: little credit then to him for causing it to live in parish history.

Lampeter in 1905 is a different town to what it was in 1810, when the following singular contest is recorded in print as having occurred within its borders:—

Two female paupers, the one 86, the other 88 years of age, who had lived in habits of intimacy, differed about the loss of some yarn, which the younger charged the elder with stealing from her. From words the two matrons proceeded to blows, but the pugilistic encounter terminated without either being vanquished. They then agreed to try their skill and strength with cudgels, on Monday the 12th March, and the bellman proclaimed the combat through the town. After nearly an hour's hard fighting, the younger heroine seemed to have the advantage; and if the civil powers had not opportunely interfered, would most certainly have killed her antagonist, who, nevertheless, exultingly declared herself one of the "Cochied Pencarreg," a name given to a peculiarly obstinate race of fighters, who never call for quarter.

To all who have helped him, and they are many—bishop and printer, college principals and aged cottage folks by their peat fires, lord of the manor and mayor of the borough, road-side workers and one quaintly attired and oftentimes flower-decked woman walking thereon—his gratitude is due, he is happy in thus being partners with them in the production of this book.

* * * *

*Then loudly cried the bold Sir Bedivere :
Ah! my Lord Arthur, . . . every chance brought out
a noble knight.*

*And slowly answered Arthur from the barge :
. . . that which I have done,
May He within himself make pure.*

G. E. E.

*Tan-y-bryn, Aberystwyth,
Holy Cross Day, 1905.*

Found in the "Regesta," after text was printed: for p. 240.

1309.

4 Pope Clement V., 10 Kal. June, Avignon.

To Master Hugh, son of Grimbald Pincefot, Knight, rector of Lampedir. He, when under age, held that church, and Luncadok, in the dioc. of St. David's, value £22, without papal dispensation. Dispensation, at the request of the Earl of Pembroke, to retain the same.

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LAMPETER.



Memories of Lampeter and District.

ON All Souls' Day, 1902, there was buried in the Alltblaca Chapel grounds the body of the Rev. David Lewis Evans, who, from a child to the last of his 90 years of life in this world, had been a constant worshipper there. On Sunday afternoon, the 4th of November, 1900, he had preached to a numerous congregation within its walls, taking for a text Acts iii. 19, "Repent ye therefore, and be converted." At the close of his sermon, and before giving the Apostolic Benediction, he requested the worshippers to sing one of *Iolo Morganwg's* hymns, and told them he was probably the last person living who had seen and known old *Iolo*—having, as a child, seen him when a frequent visitor to his parents' house in the neighbourhood. Once he remembered being with his mother in the old Chapel at an administration of the Lord's Supper. Amongst the communicants was one, leaning on his tall staff, who received the elements standing, making reverent obeisance to them ere participating. "See, lad," whispered his mother as they were leaving the Chapel, "there is the great and good *Iolo*."

As "the Professor"—for so was he known and addressed by old and young, from his long having

filled the Hebrew chair at the Presbyterian College, Caermarthen—walked to his home at Rheol Cottage after the service, he was in a reminiscent mood, and told his son * many things of former days, amongst them much about Lampeter as he first knew it. These and other local bits are as follows:—

My father, Esau Evans,† of Llanybyther, quarried all the stones for the building of Lampeter College, from a quarry on Frowen, where he had four or five men steadily working for some years. The stones were taken in carts to the College site. I often carried my father his dinner: on one occasion I remember a minister, as I thought, talking to father, who made me doff my cap at once. He held converse some time with my father, and when he left he shook hands with him, and put his hand on my head, and was cheered by the quarrymen. This was Bishop Burgess. Between him and father there was real and mutual good feeling. Frequently the Bishop and father (who was an Unitarian of Priestley's views) would have long chats, beginning with stone and ending with theology, for, said the Bishop to him on one occasion, "You are no bigot."

Bishop Burgess used to preach in a wig. Once I remember him, on a hot day, removing it and hanging it on the pulpit candle-stand.‡

* At the close of the day, whenever my father had spoken of old times and persons, I invariably wrote down the substance, largely in his own words, of what he had said, always, however, taking care that he knew not of my so doing. It was on such occasions as this particular one that I heard him speak of Davis, Castell Hywel, of Rice Rees, of *Daniel Ddu*, of *Tegid*, of Kilsby Jones, his old class mate, and of many others.—G.E.E.

† Died 1868, æt. 82; buried at Alltblaca. I can just remember him.—G.E.E.

‡ This, said father on another occasion, was in St. Peter's Church, Caermarthen.—G.E.E.



ESAU EVANS.

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TILDEN FOUNDATIONS.

Once, when I was a student at Caermarthen, he passed through our College class-room, in company with the Principal. I remember he spoke a few words in Latin to us.

At that time father was quarrying stones from the same place for the building of Rhos-y-dyon Tower, the seat of Sir William de Crespigny and his Lady. I remember them well.

I knew their daughters (?) too; they brought me several books as presents, when I was in school at Llanybyther. Once, on going home from school, at Rhydybont, the waters were out, and there I saw one of these ladies and her maid. They were unable to cross the little stream. I said I would take off my clogs and carry them over on my back. This offer they accepted. First I carried over the young lady, who was not very weighty; next I took over the maid, she was heavy. The young lady always remembered this help.

I can call to mind Lady Sarah de Crespigny; she died at the Tower, and was buried in a vault under Pencarreg Church. I went into that vault on the funeral day; it was lighted up with candles. A hearse was used to bring the body to Church; this was then an uncommon sight in these parts, and all the district turned out to see it. In Blaendernyn Tower, as the place was originally called, the Rev. John Davies, minister of Alltblaca and Llwynrhydown, kept his school. I was usher at it. §

§ Hence the ingle-nook story of the country side that Lady Sarah was "buried by candle-light." She died the 22nd Sept., 1825; was daughter of Other Lewis Windsor, Earl of Plymouth, and "descended from the Princes of South and North Wales." Cf. Tablet in Pencarreg Church.—G.E.E.

§ The Rev. D. Banks Price was one of my father's Latin scholars there. This Mr. Price told me in 1905.—G.E.E.

I have yet the very crow-bar, polished with use, with which father worked to help quarry the stones. The Bishop always liked to know the bills were paid.

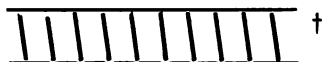
*Lampeter is now quite another place to when the Bishop was building his College. The students were not always very orderly; they got better. Some few of the early men there were not very sober at times—those days have gone. Ministers of all churches have changed their manners, and don't go much now to the inns. I first saw Lampeter in 1820; the College site was then a field. Bishop Burgess had no love, of course, for Unitarians, but he held the Presbyterian College in respect, and said he hoped his College would send out as good scholars.**

There is a copy of the scholarly "Anti-Trinitarian Biography," by my old friend, Wallace, of Manchester College, in the library at Lampeter. They have good tracts there. Somewhere about 1840 I used that library; it was then very poorly arranged, but had books I sought. They have since had gifts.

* In the eighteenth century a large number of the clergy of the Church of England were educated at the College. One of them, the Rev. John Jones, vicar of Shephill, co. Hertford, placed in the hands of the Bishop of St. David's two silver cups, to be presented by him to the tutor or tutors of the Academy, as it was then called, to descend from them to their successors in office. In 1783, Bishop Smallwell handed the cups to the principal tutor, with this inscription cut upon them:—*The Gift of Rev. Mr. Jones, For The use of The Tutor of The Academy, Carmarthen.* The one now held by Principal Walter J. Evans, M.A., bears the London assay letter of 1784. The other, which was formerly held by my father, is now in the custody of his old student and successor, the Rev. Professor Jones, M.A., minister of Llammas Street Chapel. Vicar Jones also bequeathed £30 to the Society for Promoting Christian Knowledge, with directions that they were to pay, while it should last, 40s. yearly to the Bishop of St. David's for the time being, to be bestowed by his Lordship, at his discretion, as premiums and encouragements on such of the students of the said Academy applying to him for Holy Orders in the Church of England as should pass the best and second best examination for the same; and be thereupon ordained, having first exhibited to his Lordship a certificate from the tutor or tutors of the said Academy, testifying the good qualities and behaviour of those candidates.—G.E.E.

When I was a boy at school I had a mate in a little girl, who afterwards became the wife of Saunders, and the mother of "Miss Saunders fach," as they call that lady. The mother was cared for by an uncle Joshua, a man of means, and a life-long member of Alltblaca Chapel.

A few years ago, "Dafydd y Gof," a born antiquary, who knew the history of Pencarreg, came with me, and with spades we dug down about a foot or so in a field off the road from Lumpeter to Llanybyther, on the Caermurthen side, where Dafydd knew we should find Sarn Helen; for he had seen it clearly marked out when harvest was ripe in that field. There was a band of inferior grain, as if on drier soil. First we came to a bed of fine gravel, and then under it was the paved road, the stones all placed so:—



We removed two of the stones, examined them, put them back, and carefully filled up the hole. Dafydd could read Irish.‡

Old Vaughan of Dolgwm died the year before I was born.|| He was a rollicking squire, who seldom went sober to bed, and was often carried up the broad stairs at Dolgwm. He had a favourite servant named Lettice.

† Father drew this on the road with his stick.—G.E.E.

‡ Dafydd's Irish Testament—"TIOMNA NUADH AR DTIGHEARNA AGUS AR SLANUIGHEORA IOSA CRIOND, 1824,"—is in my library. It carries his book label, "DAVID DAVIES, *Blacksmith, PENCARREG, Owner of this Book.*" Dafydd once rowed me in his coracle on Pencarreg Lake.—G.E.E.

|| John Vaughan, d. 10 January, 1812, æt. 79.

Her master left her two Chippendale chairs,§ which my mother bought when things were sold after her death, about 1834.

I have seen men fast in Lampeter stocks.

§ A baptismal entry in the Pencarreg Register, on the 3rd February, 1804, throws light on one of the reasons for "Old Vaughan's" bequest to "*Lettice his maid*,"—G. E. E.



Social Life in the Eighteenth Century.

THAT the time has come for a concise, accurate history of this town and parish is a fact which holds favour with local archæologists: when such is being worked up, it is hoped that these chapters may be of some help to the compiler. The subject here dealt with is mainly social: simple incidents in the daily life of our Lampeter forefathers, in the eighteenth century; incidents the accounts of which are rendered of the greatest value to us, because of their being recorded at the times of their occurrence, when the events were fresh in the minds of the successive scribes.

In writing the history of the parish, and in bringing to our notice these records of the past, I aim at clothing them with a present-day and interesting garb, so that we may possibly catch somewhat of the life and the sentiment of the people who then were walking the cobbled pavements of the town. There is much truth in what John Richard Green once said, that "the mill by the stream, the tolls in the market place, the brasses of its burghers in the church, the names of its streets, the lingering memory of its guilds, the mace of its mayors, tell us more of the past of England than the spire of Sarum and the martyrdom of Canterbury." If ever I have cause to be grateful to any historian, it is to Green, who taught me that it is no extraordinary virtue, but a simple duty on my part, to visit and to study all the accessible places about which I essay to write.

What are the generally accepted sources of information about Lampeter? The account of the town and parish which Vicar Eliezer Williams contributed to Carlisle's "Topographical Dictionary of Wales," about the year 1808; the fourteen pages given to the town by Meyrick, in 1808, which he bases largely on Vicar Eliezer's work, but without so owning up to the fact; the Rev. Wm. Edmunds's account of "Some Old Families in the neighbourhood of Lampeter," 1860 (forty-five pages of the highest value, especially in matters genealogical); the Rev. D. Lloyd Isaac's essay, "Hanes Llanbedr," printed in 1860, in the transactions of a local eisteddfod held the year previous;

Mr. R. W. Banks's "Notes on Records relating to Lampeter and Cardiganshire," which will be found in the "*Archæologia Cambrensis*," 1878; and Dean Davey's invaluable "Old Lampeter," an article contributed by him in 1889 to the *St. David's College Magazine*. If to these we add a few minor contributions to the *Archæologia Cambrensis*; the late Bishop Basil Jones's valuable presidential address of 1878, when the Cambrian Archæological Association visited Lampeter; and allusions, none too accurate, in various books of "Tours," I think the list, for working purposes, is fairly exhaustive.

True, there may be one other source of information, which I term the "Mrs. Harris" of Lampeter, I mean the supposed manuscript history of the town said to have been compiled by Mr. Edmunds, of "Old Families" fame. Everyone tells me about it, no one can say where it now is; and if it be in Lampeter in some dark cupboard, then all I hope is that these lines may be the means of opening the carefully guarded doors. I think, however, I can surmise what this mysterious document may be. Many years ago, say forty, Mr. Edmunds obtained copies from the Record Office of records relating to Lampeter and the neighbourhood, with the idea of writing a history of the locality. His intention was not, alas! carried out. A summary of them, with such notes as could be gathered by Mr. Banks, was made, and the whole paper, as read before the Association in 1878, is that alluded to above, and available to all.

To none, however, of the accounts I have mentioned have I gone for my present purpose, preferring rather to draw my water from the eye of the well itself; and in this case my "*llygad y ffynnon*" is that priceless manuscript "Vestry Book" owned by the parish, which contains elaborate and circumstantial accounts of a series of parish meetings held from 1705 to 1803. This book, with other documents, is now rightly in the custody of the Vicar of Lampeter, the Right Rev. Bishop of Swansea, to whose personal kindness I am debtor, he having made it possible for me thoroughly to "work" it.

The "Vestry" was so called from the fact that the meeting of parishioners was held in the vestry of the parish church; the primary object, of course, of such a room appendant to a church being that where the ecclesiastical vestments were kept, and where the officiating minister robed himself. Then the term "vestry" got to be applied to any room in which a parochial

meeting was held, and, as we shall see by-and-bye, in the case of the Lampeter Vestry, the business was invariably adjourned from the church premises to those of some adjacent house, public or otherwise. The minister, churchwardens, and overseers of the poor, and chief men of the parish, constituted the vestry, and the minister, or, as he was called later on, the vicar, was, by right of office, chairman of the meeting. Formerly all parish business—assessments for the poor, church rates, care of paupers, idiots, and illegitimate children; repair of the church and of the burial ground; militia supplies; parish apprentices; making of hedges; restoring bridges; levelling roads; keeping the pound and the stocks in order—were dealt with by the parishioners in vestry assembled. Here, too, were appointed at Easter, as they still are, the churchwardens, who at Lampeter were also overseers of the poor; and powerful officials they were in the parish life of the period under review. Practically they did everything, and, with the parish constable, were omnipotent in their own district. Every parishioner or out-dweller assessed to or paying the church rate was of common right admissible to the vestry.

In the year 1705, shortly after Queen Anne came to the throne, we find the parish of Lampeter assessed to the poor for the sum of £6 10s. 0d., an amount which was disbursed by the overseers, David Griffith and Jenkin Morgan, in a delightfully primitive, yet withal charitable method. Griffith was responsible for £3 8s. 2d. of the sum. He brings in his account of its expenditure to his fellow parishioners, and thus it is penned:—

	£	s.	d.
<i>To Rebecca David, Wid. ...</i>	0	14	6
<i>To Grace Tho. a poor woman ...</i>	0	8	9
<i>To Margt. Rhydde. a Lume woman ...</i>	1	12	6
<i>To Duf. Dd. deceas'd since ...</i>	0	9	0
<i>To Rees Jones ...</i>	0	0	7
<i>To dorothy Rhydde ...</i>	0	0	6
<hr/>			
<i>To'l pd. by Dd. Grith ...</i>	3	5	10
<i>Remae'ng in his hands ...</i>	0	2	4

Rees Jones I take to be the *poor, old, blind* man buried on the 18th October, 1708.

Jenkin Morgan *disburs'd* as follows:—

	£	s.	d.
To William Gibson	1	0	0
To Bessy's mother	1	0	0
To Rees Jones	0	9	6
To Daf. David	0	9	6
To Rebeecca David	0	6	2
To Grace Tho.	0	1	3
	<hr/>		
	3	6	5
<i>Remaen'g in his hands...</i>	0	2	3

Having received from ye old Overseers the sum of 10s., Griffith and Morgan had, with the amount of the assessment, £6 10s. 0d., a total sum of £7 for which to account to the vestry. Their disbursements were £6 12s. 3d., they had in hand 4s. 7d.; what then of the remaining 3s. 2d.? They must answer it in their own words:—

Jenk'n Morg'n averrs this money to be duz from Erasmus Davies wo. left ye Country. David Grifth. pd. 1s. 2d. of ye above menion'd arrears for an order, and ye other 1s. 2d. he pd. Me [i.e., Jenkin Morgan], and I pd. ym to Mr. Tho. Du. of Dole, wo. pd. ym to Samuel for repareing Pontfaen bridge.

Here then we have a copy of the first extant yearly account of the parish of Lampeter. It is interesting in many ways to the student of bye-gone customs—if only as showing that the two men, entrusted by their fellows with a high office, discharged that trust faithfully, and were in reality *overseers of the poor* first, and repairers of Pontfaen bridge in the second place.

In the following year the assessment yielded the advanced sum of £7 6s. 0d.; in 1707 it sank to £5 10s. 0d., owing in part to the fact that *David Tho: Jon. Joseph David: Jenkn. Evan: and David tho. ap Bevan refus'd to pay 3d. each on ym assess'd.* Evidently there were local disturbances that year! After the accounts were balanced, and the vestry ale finished, one of the debtors paid up to the tune of 17s. Another was conscience stricken to the extent of 5s. 6d., which sum was promptly handed to *Geo. Edwards for makeing ye stocks, and 6d. to ye smith for ye iron work belonging to it.* Whether these stocks were first occupied by the remaining recalcitrants history sayeth not.

By 1715 the assessment yielded £10 15s. 10d., showing that the rateable value was very slowly rising; and in 1728, the last year dealt with before a long break in the accounts, we read of how £10 0s. 0d. were *allow'd to ye poor of ys sd. pish.* The particulars of the payments made tell us much of the social life of these years. A quarter of pilcorn cost 2s. 6d., and was given to Hugh David's wife. *Ye blind coachman gets 2s. 6d.*; leastways Evan Griffith *says yt he pd. ym*: let us hope he did. Then £1 14s. 0d. had to be *payd towds. Harry's bastard child*, but only 2s. was spent *for a foot-bridge upon Croyddin.* If £1 4s. 0d. was spent, as it was, *for drink att sevell. times upon making yr pish. acct.*, yet let it be recorded that our grandsires gave 2s. 6d. *to one of Llanrwinen pish. yt had loss by fire*, and 5s. to John Richards. *his wife wn. she went to Ireland*; whilst 2s. does not seem exorbitant payment *to the messenger yt went to yr seaside for Justice Berston's tax.*

In 1728 the vestry is careful to add to the accounts the statement that '*the overseers assure'd us yt ye pensioners were accordingly pay'd*'—words rendered to-day as "audited and found correct." The small balance of this year's money was *given by ye parish-ioners consent to ye wife of Evan ffrancis of Pencareg, wo had her house burnt by fire.* Other payments had included 17s. 6d. *to ffrancis Jon. a blind man*; 10s. *to Gytto Coch*; 20s. *to Tace Powell*; 20s. *to a blind boy*; and 40s. *to a bastard child*; whilst one shilling was *pd. more for ale as Mr. David Davis told me.*



Our Grandfathers' Ways.

SOCIAL life is touched at many different points by this Vestry Book. We have already seen what it has to say about poor rates, and the administration of relief in coin and in kind. Now let us cull from the entries some which refer to widely different matters.

Where were the vestries held during the latter half of the eighteenth century? I fear we must answer, "Anywhere save in the vestry." Out of the minutes of 108 vestries, of which extracts are before me, all save a dozen seem to have been *adjourn'd to the house of Chelton Leigh* or some other parishioner. That all the adjournments were to ale-houses, I hardly like to affirm, but in many of the records mention is distinctly made that they were adjourned to the "George," the "Black Lion," and other hosteleries. At least 34 vestries were, between the years 1777 and 1800, held *at the house of Daniel Evans*, the petty constable of Lampeter; Chelton Leigh kept the "Swan," and here we know that 13 vestries adjourned. The "Black Lion" had Thomas Williams as host, and he managed to secure 15 vestries; David Jenkins, one of the churchwardens in 1792, owned the "Three Horse Shoes," and got five vestries, though, to his credit be it said, not one was adjourned to his house in his year of office. Other inns were the "Nag's Head," the "George," and the "Ship." Mr. Charles Edmund, "*Town*," as he is designated, was warden in 1777 and 1795, and had eight vestries in his house. Nine vestries only seem to have had no adjournments from the parish church.

On Easter Monday, 1786, the parishioners felt that too many vestries were being held at the inns, and so they accordingly ordered that *no more than 6 vestries are to be held in this parish in a publick house, and no more to be spent than 2s. 6d. each vestry*. The intention was good, but as the vestries do not average more than five in a year, it may be doubted whether any were held elsewhere than at the inns.

The parishioners in vestry assembled made regulations for the protection of their persons and property. In 1777, they *agreed*

to have a bond properly sign'd, in order to prosecute Thieves, and to have every custom legally kept, as to be speci'd in ye bond. A year later they waited upon the famous Attorney Lloyd, of Mabws, in order to have his opinion about the settlement of some poor people, and every other affair that may be advantageous to the parish. Then, as now, common lands were being filched, and, in 1779, we read of their agreeing to proceed in the next Quarter Sessions, at Cardigan, against an encroachment lately made on the road of the lower division of the parish.

Road making, hedge pruning, and bridge mending in the parish naturally came within their jurisdiction. This was the method adopted, in May, 1779, to repair properly the road from Abercudinen by river Granell by Cwmjago, as far as Ystrad parish. The road was to be divided equally, and every inhabitant was to amend according to the survey that he pays. If every inhabitant did not repair and make good his share of the road against the last day of June next, he will be compelled to pay 2s. in the pound of fine for his neglect. In September, 1780, it was found necessary to levy a rate of 3d. per pound upon the parish, to pay Bridge rate, and new Hedges made in the parish. The rate thus levied does not seem to have been paid very readily, for shortly afterwards the churchwardens were desired to collect the money to reimburse Dd. Edwards, and Evan David for timber, and expence of carriage towards making and repairing the foot bridge of Pontfaen, and the foot bridge of Abercudinen, upon the river Granell, Mr. Edwards' bill amounting to £4 4s. 0d. In January, 1799, it was ordered forthwith to pay David Evans, saxon, 15s. 6d. for making and erecting Pontvane foot-bridge.

The saxon was a parish officer, duly appointed by the vestry, but whether or not it succeeded in managing him is problematical in the extreme. On the 29th August, 1791, David Evan was chosen to be the clerk and saxon of this parish church, and to receive all the remainder from the parishioners. This would read as if there were no stated wage for performing the duties of the office, simply getting what sum he could from the parishioners, at baptisms, marriages, and funerals. A few years sufficed to show that this arrangement would not work. Either the saxon or the parishioners rebelled, for in 1797, at the "Nag's Head," it was ordered that David Evans, saxon, should have his customary fees, *id est*, one guinea in lieu of the small tythes, 4d. from each farmer, and also 2d. from each cottager. Mary David, the late

saxton's widow, in 1791, had 5s. for washing the surplice, and the guinea that Mr. J. Rees of New Inn is to pay.

Rees David Rees, buried on the 17th July, 1789, was *cryer of the town*. A few months before his death, a new handbell was bought by the vestry. One Simon Davies was allowed the difference between the two handbells, the old one weighs 4lbs. 2oz., at 6d. per lb., the new bell weighs 6lbs. 14oz., at 1s. per lb., and 4s. 10d. appears in the accounts for 1788-9 as paid for the Handbell. For singing the street the crier got 1s. in 1792, as also 1s. for singing the *Vagrants' Bill* two times.

Foxes and their extermination, of course, had to be dealt with. In 1793, sporting instinct pervaded the vestry, the parishioners having left on record that *we do joyn to get a person with dogs, in order to kill and destroy foxes in this parish, and to discharge the expense of the same*. Before long, two men and ten hounds were kept one day and night in the parish at a cost of 3s.; followed at another time with 12 dogs and one horse, 4s. Then, too, we read of 10s. being allowed to David Thomas of Olwen, and his collegs (being his son, servant, and Tho. Dd. Thos. Lewis), for killing foxes, being an old dame and two whelps; 3s. 6d. paid to Evan Thomas, cooper, for killing a fox, being a she one; 3s. 6d. to James Jones, butcher, for killing another fox; and 10s. were paid to Mr. Charles Edmunds for meat and drink to the fox-hunters, at two different times. The century closed with 10s. 6d. paid to Thos. John Jenkin, for hunting foxes, last year.

Peterwell gets mentioned now and again. Mr. Rees Davies was agent for the estate in 1784, and on the 12th April he promises to pay Peterwell's taxes, amounting to £2 6s. 6d. In 1795, Evan Thomas, cooper, again comes on the scene, this time to receive 10s. for destroying the crows (young and old if possible) in the rookery on Peterwell Farm, particularly in the Pigeons'-house field. By a previous order, the vestry allowed every farmer thro' the whole parish, for every crow killed upon their tenements, and no where else, one penny for every crow, or one shilling per dozen, to be paid them by the overseers of the parish. The last we hear of Peterwell is in a sadly significant entry of the 28th May, 1798, when the parishioners consented to pay £1 10s. 0d. for the carriage of stones from Peterwell, towards re-building John James, the sadler's house. Mr. Herbert Lloyd is to discharge all other expenses.

Militia matters were never long absent from vestry discussions. In April, 1779, but a fortnight after the Easter election

of churchwardens, the parishioners had again to meet, *to nominate and appoint John Thomas, of Gwarcoed, to serve the office of churchwarden for ensuing year, instead of and in the room of John Evan, of Glandulas, who belongs to the militia of this county, by employing a substitute to serve and join the corps.* Next comes a vestry which must have been an important one for the parish. It met at Chelton Leigh's house on the 9th February, 1780, and agreed *that every person's name that was inserted in the list of the Militia, is to pay 2s. 6d. each, and those that are not willing to contribute the above sum is to run the risque of serving [as] a Militiaman, without any benefit from the parish. The money is to be collected as soon as occasion requires. It was likewise agreed that He whose lot will happen to serve is not to employ another man who has a wife and children, for fear the woman will come chargeable to the parish. Mr. Edwards [churchwarden] is to receive the money for the parishioners.*

Shortly after the defeat of the French fleet by Lord Howe, off Brest, came the call for more men to enter the Royal Navy; and we should like to have been present in the "Black Lion" parlour when the vestry met there on the 7th April, 1795. With one consent, the parishioners then agreed *to make a rate, to be rated at one shilling in the pound out of the poor's rate, according to a survey of this parish to the land tax, which sum is to be given as*

BOUNTY TO A VOLUNTEER FOR THE ROYAL NAVY.

Nor were Lampeter men to be alone in this matter. The parishes of Llanfair Clydogau and Bettws Bledrws were *unitedly to contribute with this parish for the same purpose; and the expenses attending the Vestries, and other incidental expenses attending rising this Volunteer, were to be defrayed by the three parishes.* There was no little jollity at this meeting, and "*curw*" flowed freely—the scribe ending his minutes with the significant entry, *Mem: that 7s. 6d. was paid for ale in this vestry!*

Like wild fire rang the cry through the streets of the town, "The French are coming, they are off the coast!" and at the time they landed at Fishguard the vestry meets. For what purpose? *To advance a fresh rate, rated at 2s. in the pound from the poor rate, towards procuring a man to the Navy or the Army, and also to discharge the arrears due to the late Churchwardens and Overseers, besides other incidental expences, particularly £5 due to the Lotman for serving in the Militia.*

Then came the news of Nelson's glorious victory at the Battle

of the Nile. Lampeter was all jubilant with it. Thomas Davies, of Dole, and Evan Davies, of Abergranell, were the churchwardens, and on the 29th October, 1798, the vestry desires one or other of them—*should occasion require—to attend Thos. D. Harries to joyn the supplementary Militia at Haverfordwest; also to pay Harries £5, being due to him according to Act of Parliament, as he is a Lotman in the supplementary Militia, and to charge the parishioners for the sum.* Loyalty was to the front. One guinea was furthermore to be allowed to the churchwarden *for delivering and conducting David James, the substitute of Thos. D. Harries, to the Commanding Officer of the supplementary Militia at Haverfordwest.* Not only was the churchwarden to do this, but the vestry charged him to get a certificate of the deliverance of the said person, *in order to indemnify the parishioners here.*

With the touching record about Evan David and his mare, this chapter must, with the century, end. The parishioners met together in the "Ship Inn" on the 5th October, 1801. We can picture them all. In the seat of honour, presiding over their deliberations, was Vicar Wm. Williams. Close to him sat the two wardens and overseers, Squire Thos. Jones, jun., of Neuadd, and Wm. Jones, of Ffynnon Fair, but late of Dolau; around were the chief people of the town. Evan, who had been living at Lletty'rtwppa, had been so unfortunate as to have had his mare stolen from him. The poor fellow was in sore straits, and accordingly his brother parishioners, to their credit is it recorded, allow him 8s. for four weeks, on the understanding that *if he can have his mare that was stolen back, he'll endeavour to earn his bread for the future.* Exit happy Evan, and generous vestry!



Care of its Poor.

IF it were possible to study all records of the methods of poor relief carried out by every town and parish in the eighteenth century, the very large majority of such records would show that the work was thoroughly well done. True, relief was granted very often in ways that now cause us to smile. Our grandsires gave it in kind—corn, potatoes, bread; our Charity Organisation Societies do the same to-day: a century and a half ago Lampeter was sending the sick to the seaside; to-day the same method, in principle, holds good; then it clothed its parish *idiot*, now the parish pays its share towards clothing and keeping its idiot in an asylum. Our problems of to-day are much the same as those which faced our forefathers, and we have still to go out quickly into the streets and lanes and bring in the poor, and the maimed, and the halt, and the blind.

It fortunately happens that the minutes of the Lampeter Vestry are exceedingly rich in their references to the relief of the poor, so rich, in fact, that the difficulty confronts us as to what items we must, for want of space, omit in these chapters.

The custom of making the parish poor wear a badge was in vogue here so late as the year 1783, when, at the Easter vestry, it was ordered that *the paupers are to wear the customary letters of*

L. P.

upon their outward apparel. Four years previously, however, we find that the parishioners, at their Easter vestry, adjourned to the house of Chelton Leigh, had decreed that *the paupers that are supported by this parish are to wear the customary letters upon their outward apparel.* That those in receipt of parish relief did not care to wear these *customary letters* was but natural, and the overseers, doubtless, had some difficulty in seeing the edicts put into practice.

Great care had to be exercised to watch that a poor person, likely to come on the parish for relief, was really a parishioner; if not, then at once the unfortunate person had to be removed to

his "proper settlement," as it was termed. Let us take the case of William Thos. Rees and his wife, who caused much trouble and expense to Lampeter. He and his wife Esther entered the parish on the 6th November; 1778, and four days afterwards a vestry was held in the house of Daniel Evans, for the purpose of procuring *the best intelligence whether Wm. Thos. Rees can make himself a legal parishioner here or not.* Furthermore the Lampeter ratepayers, then paying a poor rate of 1s. 10d. in the pound, and a church rate of 2d., said, *we are determined to get the best advice we can in the case, before we will admit him to have his maintenance here.* Meanwhile Rees and his wife were starving, and on the 30th November the vestry again meets, this time in Chelton Leigh's house, and allows *Hester the wife of Wm. Thos. Rees, 2s. per week for her maintenance during her residence here.* Having voted this relief, the parishioners at the same vestry agreed *to employ an attorney to espouse our case at the next General Quarter Sessions at Carmarthen, in regard to Wm. Thos. Rees for attempting to make himself a parishioner here without sufficient authority.*

Evidently Rees—like many others after him—had come to stay at Lampeter if he could, and to be supported out of its rates. But he had reckoned without his hosts. Lampeter was not anxious for his company. What did it do? Evan Jenkins, of Alltfawr, one of the overseers, and Daniel John, the cooper, take Rees with them to the Quarter Sessions at Carmarthen. Their expenses there and back, horse hire and food, cost the parish 18s. 8d., as well as 2s. *paid for a cockade at Carmarthen.** But the end of the affair was that in a day or two afterwards the vestry gladly paid 3s. more *for sending Wm. Thos. Rees, and Esther his wife from this parish to Llanfynidd [Carmarthenshire] with two horses.* It is true that 5s. 6d. also were spent for ale at the parish meeting, but the intruding beggar and his wife had been ejected, and that too with a pair of horses, from the parish.

On the other hand, Lampeter was generous to a degree to its own deserving poor, and this the parish could only do by a careful administration of its available funds. In July, 1779, one Thomas Dd. William was granted 2s. *in order to go to the sea-side for the sake of his bad state of health;* but awhile after, we read how that, at a vestry held in the "Black Lion," it was ordered *not to allow any more money to Thomas Dd. Williams' wife as she*

* I cannot yet say what this entry really means.—G.E.E.

enjoys her usual state of health. In May, 1784, the parishioners were assembled in the "Swan," and before them appeared John Dd. Evan, with his tale of woe, which so melted the vestry's heart that it granted him 7s. *towards providing firing*, for, as he said, *he will ask no more untill All Saints' Day.*

Then who will gainsay that humanity and sympathy prompted not the action of the vestry of February, 1785? Foregathered in Charles Edmund's house, the case of David Evan John George came up for consideration; he was coatless and ill, and at once the sum of 2s. 6d. is allowed *towards the defraying of his expences to Llanwrtid Wells, also cloth for to make a coat for the above pauper.*

Again, in April, 1788, when John Griffith, surgeon, and Rees Evan, of Llwyn Fair, were churchwardens and overseers of the poor, there is the case of the parish boy, apprenticed to Evan Evans, shoemaker. The lad was out of sorts and unable to work. Evan rightly brings his case to the notice of the vestry, and is granted 1s. 6d. *per week for keeping the apprentice boy during his illness, and to defray expenses for procuring sea water to him, and also necessary cloathes.* Here is the account of the monies expended on this case other than the weekly allowance:—

	£	s.	d.
<i>Horse to Evans' apprentice to seaside</i>	0	2	3
<i>Pare of stockings to apprentice</i>	..	0	0 6
<i>Two shirts</i>	...	0	6 5
<i>Coat, wastcoat, britches</i>	...	0	14 4½
<i>Making wastcoat</i>	...	0	0 6
<i>Mending the cloathes</i>	...	0	2 4
<i>Leather for appurn</i>	...	0	1 3
<hr/>			
	£1	7	7½

One wonders if Lampeter tailors to-day charge more than sixpence for making a waistcoat.

After sending the lad to the seaside, and finding him clothes, the vestry still kept its eye on him, for we read how, on the 5th January, 1790, at the "Black Lion," the *parishioners have unanimously discharged John David, pauper, late apprentice to Evan Evans, shoemaker, and allow him no more, as he is very firm, healthy, and out of danger, seemingly, at present; and never had gain'd a legal settlement in this parish, nor proper orders procur'd to settle him here; as witness Mr. Davies of Lloyd Jack's opinion touching this John David's*

settlement. In other words, Lampeter people had generously kept, clothed, and apprenticed this stray lad, even though he was not one of them nor had any legal claim upon them.

Wars and rumours of wars were in evidence in 1795; the French were in everyone's minds, soldiers and sailors were to be seen in our roads and lanes. One strayed even unto Lampeter. It was cold December, mine host Thomas Williams, of the "Black Lion," had lighted the fire of his large room, and sanded the floor, and seen to his tap and his "churchwardens," for was not the vestry about to be held in his house? Message had been brought him from Churchwardens Charles Edmund and Thomas Evan, of Cappeli, that Vicar Williams and the parishioners were going to hold a vestry under his roof. They had to consider the case of *a sailor, who was accidentally taken ill on his way home to Liverpool.* His sickness and ailing had laid him low on the 25th of November. He had been from that day at the "Greyhound," kept by John Evan, who had been *maintaining and watching* the becalmed sailor, and accordingly the vestry allowed the landlord *sixpence per day* for his kindness to the traveller.

The care of *Evan, the parish idiot*, extended over many years, and right well do his fellow parishioners seem to have looked after the welfare of their unfortunate brother. Several entries refer to him. He first comes under our notice in February, 1778, when the vestry ordered for him *a suit of clouthes, as soon as conveniency will permit.* Later on it is *ordered to provide one shirt, breeches, and waistcoat for the Idiot.* He was boarded out in the parish, and in 1787, Jane Thomas, of Llwyn Ieir, is given £4 0s. Od. *for keeping, nursing, and maintaining Evan the Idiot for a whole year.* *The churchwardens for the time being to see and examine that the said Idiot is used properly. We also allow him a flanen shirt, and one to be allow'd and given again to the Idiot.* In 1792, at the Easter vestry, adjourned from the parish church to the "Black Lion," the wardens and overseers, David Jenkins, "Three Horse Shoe," and Thomas Saunders, of Undergrove, are ordered to *settle Evan the Idiot as before, with Evan of Llet'twypa, for 2s. per week; if Evan will refuse to keep him for so much, then he is to go about the parish as before.* The parishioners were evidently not over anxious to have the *Idiot* in their homes, and small blame to them.

Doctors then, as now, occasionally caused the overseers some trouble, and needed watching. On the 6th March, 1799, the

vestry had to deal with one Margaret David. It was ordered that she *should be endeavoured to be cured of her disagreeable and strange malady, in as moderate a manner as possible.* Mr. Thomas, the Surgeon, undertakes her case for two guineas: no cure no pay. Can anything be more to the point than this *no cure no pay?* The parishioners were determined to receive some benefit for their money!

Elinor J. Rhydderch was a woman long in receipt of parish money. She lived in a humble tenement, and there, in 1798, her candle flickered out. Evan David, of Abergranell, and James Howatt, of Panteinle, were the overseers, and the vestry, held on the 7th May in the parish church, *authorised them to sell off the effects and furniture of the late Elinor J. Rhydderch, and the whole amounted to 16s. 5½d.* This sum was thereupon expended upon her burial. Jenkin Edward had 10s. 6d. for her coffin, and old Sarah David received 5s. 6d. *for attending, &c., two weeks, and a further shilling was granted her for washing the corpse.* John James, the saddler, who had previously been in receipt of one quarter of barley, *as he has so many children, and being so very indigent,* was then accommodated with the house of the late Elinor Jenkin Rhydderch, *untill such time as we can furnish him with a superior one.*

Yes, Lampeter Vestry, according to its light at the time, was well to the front in its guardianship of the poor: it seems to have turned its attention to all things, even from *taking care of old Betty Wm. Lewis's Feather Bed at Drefach* to the payment of 13s. to Mr. Herbert Lloyd to appear at the Quarter Sessions.



Merrybegots.

ANY historian who would assay to write faithfully and fearlessly the story of such a parish as this must, in some way or another, deal with the enormous immorality prevalent within its borders in the eighteenth century. As we read the entries in the earliest parish register, we cannot but be struck with the number of *reputed* sons and daughters brought to Vicar Erasmus Lewes and his successors for baptism or burial. The Registers record their advent, and the Vestry Books tell us how the parishioners dealt with these hapless mites of humanity. Nor must it for one moment be supposed that such immorality was characteristic only of the humbler parishioners; far from it, as we shall see. It was taken very much as a matter of course all over the land, and "scape-begotten," "*filius terre*," "*filia vulgi*," "*uniuscujusque*," "*filius populi*," "*byeblow*," and the like, are the terms used in various registers to denote the result of breaking the seventh commandment.

Where an illegitimate child was born, in that parish it had to be reared. Cases are recorded where the overseers removed women to their *legal settlement*, in order that the burthen of supporting and rearing the child might only fall on the mother's native place. Nor is this now to be wondered at; for instance, where the available poor's fund was only £10 15s. 0d. for the whole year, as it was at Lampeter in 1715, it was no small item to take out of it the sum of £1 14s. 0d. for *Harry's bastard child*; or, in 1728, to pay £2, out of a poor rate yielding £10 0s. 0d., for another such waif. Little wonder then that, in 1787, the churchwardens of Lampeter were *authorised to apprehend David Josua, who is the reputed father of the daughter of Jane Evan, in order that the parishioners may be eased of the burden*—a burden which, however, the next accounts tell us was laid on them, to the sum of £2 8s. 0d., for *Jane Evan, the fiddler's child*; or that, in 1794, the overseers were *ordered to apply to two magistrates for the removal of Mary Jenkin to the parish of Llanwenog before her confinement, and also to give notice to the churchwardens and overseers of the poor of the parish of Llanwenog to keep and maintain Mary*

Jenkin, in the sd. parish, untill her lying in, and in case of a refusal, they shall be proceeded against forthwith. With a poor rate that year of 4s. 4d. in the pound, Lampeter was not going, if it could help it, to pay what was legally due by Llanwenog.

Perhaps the case of Stephen Abel Morgan throws as much light as any upon the customs of the time. Just before Christmas, 1790, the vestry was summoned to meet at the parish church and at once adjourned to the house of Daniel Evans. Stephen had evidently been staying at Lampeter, but not for a sufficient length of time to have gained his settlement here. He had gone to London, leaving behind him *a child burdensome on this parish.* What was to be done? Try and get rid of the babe it must. *William Thomas, the overseer, was ordered to apply to Henry Jones, of Tyglyn, Esquire, for a warrant of complaint on Stephen.* This having been obtained from Squire Jones, one *Enoch Nathaniel, of the parish of Llanwenog, is to go up to London, and execute the warrant, and to compel the said Stephen to make an affidavit of his parish before one of His Majesty's Justices of the Peace.* A bargain as to terms is arranged between the vestry and Enoch Nathaniel—terms eminently favourable to Lampeter—viz., the vestry *allowing him for his expence on his journey, the sum of one pound, and one shilling, also another guinea provided that he can execute the commission, otherwise no more.* And to London Enoch evidently went.

Six months elapse, and June comes, when next the vestry, meeting at the *Sign of the Black Lion*, deals with Stephen. The child is still at Lampeter, and the overseers, David Thomas, Olwen, and Thomas Isaac, Lletty'rtwppa, are *allowed to agree with Mrs. Evans for conveying the son of Stephen Abel up to London, and to deliver him to his father; the overseers are further to allow the said, and to agree with the woman as moderate as possible.* For some reason or another Mrs. Evans does not go to London there and then, and on the 29th August the vestry authorises the overseers *to clothe the child of Stephen Abel in a decent and comfortable manner, untill such time as the parishioners can be able to remove him to his father in London, or to his proper parish.* The boy is put out to board, and on Easter Monday, 1792, the accounts show this item:—*The child of Stephen Abel, 20 weeks @ 1s. 6d. per week, £1 10s. 0d.*

Stephen's boy is not yet off the vestry's hands. Meeting on the following 4th June, at the *3 Horse Shoe Inn of Dd. Jenkins,*

the parishioners order the churchwardens, of whom mine host David Jenkin is one, *to attend and examine the child of Stephen Abel, that they may guess how much clothing or wearing apparel is necessary for him at present.* As we read this, we cannot but think that Stephen Abel was—as the term goes—“someone,” else why all this care of his boy? Subsequent entries seem to show that Abel’s boy was finally apprenticed in the parish.

At this same time the vestry must have had its hands full, for there was likewise one Dr. Gower to be looked after, and made to contribute to the parish funds. It was the old story, the parishioners were *determined to compel Dr. Gower to defray what money they are to lay out towards his child.* That was in August, 1792. Dr. Gower did not pay, so in February, 1793, the vestry determines *to procure an Attorney’s letter immediately in order to compel Mr. Gower, the Doctor, to pay for keeping and maintaining his bastard child here.* Some months later the parishioners allow *15d. per week, towards maintaining the child of Dr. Gower, untill such time as he will settle the little girl, and to defray the expenses of the parishioners.* He is to be *apprized of this proceeding by a letter.* The girl was boarded out in a neighbouring parish, and the father continued obdurate, took no notice of the letter, and sent no cash. John Leigh and D. D. Jenkins, mercer, are elected wardens and overseers, and they try what they can do. The vestry is assembled in the “Three Horse Shoes” on the 12th May, 1794. It orders an additional 6d. in the pound on the poor rate, and then decides *to proceed against Dr. Gower unless he gives security to the parishioners for his natural child, now at Silian.* No good, Dr. Gower simply ignores the vestry and its orders. Another year passes away, and Charles Edmund and Thomas Evans, Cappeli, come into office. Dr. Gower owes *for two years, amounting to £6 2s. 6d.* They spend *3s. 6d. for an attorney’s letter,* and go out of office without receiving anything from the doctor. Their successors, John Williams, Penpompren, and David Joseph, Tyhen, *determine to proceed against Dr. Gower for the arrears due to the parishioners.* Their year of office ends, and host William Davies, of the sign of the “Nag’s Head,” and David Jones, mercer, are elected. The vestry meets, quite naturally at the “Nag’s Head,” on the 29th May, 1797, and decides *to employ an attorney to commence an action against Dr. Gower for Money, and arrears of Money for severall years past, due to the parishioners of this parish.*

If we turn to the parish registers, as already mentioned, we get the same sad story over and over again. Take the case of *Oakley Leigh Esquire, of Brongest, who signed, sealed, published, and declared his will on the 23rd December, 1788, and, eight days later, was buried in the churchyard.* Being, when he signed his will, *of perfect mind and memory,* he proceeds to devise his estate, and the first thing he does is to give a farm and lands *unto my eldest, natural son John Leigh, of Lampeter, to hold it for his heirs and in lieu of such to be divided equally between my natural children Watkin Leigh, George Leigh, and John Leigh the younger.* His natural daughters *Bridget and Charlotte Leigh* get £20 apiece, also *a feather bed, a rug and two blankets,* and a natural son *Thomas* likewise gets £20; whilst another natural son, *Chelton,* gets only *the sum of one guinea.* Now let the parish register tell its tale.

1766. Jan. 15. Baptised David and Jemima, being twins, the reputed children of Oakley Leigh by Mary Price.

As no mention is made of these in the will it is probable they died before the *reputed* father. Again—

1778, 7ber. 28. Bap. Bridgard, the bastard dau. of Oakley Leigh, upon the body of Anne, the daughter of Dd. Thos. Lewis.

And so we might go on, but enough. Here is the case of a parishioner—one who sat at Quarter Sessions, was steward of the manor of Peterwell, portreeve, churchwarden, guardian of the poor, in fact he had filled all parish offices open to him—whose example it is little wonder was so faithfully followed by many a humbler Shon and Shan.



The Court Leet.

THIS story of the Court Leet of Lampeter is made possible by the personal interest and practical help of the present Lord of the Manor, Mr. John Charles Harford. He has, with the greatest readiness, put at the writer's disposal the extensive collection of manuscripts and presentments of the Court, stored at Falcondale; and from these records, and from scattered references in the Gaol Files in the Record Office, disinterred at divers times by Mr. J. H. Davies, of Cwrtmawr, this chapter has been written.

The presentments now available extend from those made at the Easter Court Leet, 1741, down to those of the last Court, held on the 15th November, 1883, prior to the incorporation of Lampeter borough and the granting of the Charter in July, 1884. There are, however, breaks in their continuity, the most serious being (as is frequently the case in other like documents) the gap extending over the last quarter of the eighteenth century. At that period, locally and elsewhere, the government of the town was at a low state, and in all probability the Court was only held at long intervals, and then but little, if any, actual business was transacted, and that little not even preserved in writing. Long before 1741, however, we get the names of men who were presented to the chief office in the town, that known at Lampeter as portreeve, or, as we say to-day, mayor. The earliest name yet recovered is that of Thomas David ap Rees ap Llew, who was portreeve in 1615-6, in the reign of James I., the year of Shakespere's death.

Into some of the methods of procedure at the Court Leet we get a peep, when, in 1755, the *Case of the Lordship and Manor of Lampeter* was drawn by Mr. James Price of Killgwin, with the *Advice and Opinion of Richard Aston Esq.* Lampeter folks thought they were in danger of losing certain privileges, as irregularities had crept into the Court's ways of electing the portreeve. Accordingly Mr. Aston's advice was sought. He lived at Ramsbury, in Wilts, then and perchance now "noted for most excellent beer," and from this little place he dates his *Opinion*

on the 3rd September. This somewhat lengthy document was carefully entered in a large vellum-jacketed folio, tied up with leathern thongs. One hundred and fifty years have left their marks on it, and now it is but a sorry wreck. However, with a little trouble and care, it has been possible to transcribe nearly every word of Aston's *Opinion*, and from the writer's copy he now quotes :—

The Burrough of Lanpiter in Cardiganshire is a Corporation by Perscription, and by the last resolution of the house of Commons about the Election for the town of Cardigan, the Burgesses of Lanpiter are declared to have a right to vote in electing a Burgess to serve in Parliament for Cardigan.

The resolution here alluded to was that consequent upon the famous incident of the double return in 1729, when Thomas Powell, of Nanteos, and Richard Lloyd, of Mabws and Ystrad Teilo, were both returned of the one seat as member for the borough. On the 7th May, 1730, the "Journals of the House of Parliament" state it was resolved "That the Burgesses of the Borough of Tregaron have not a right to vote in the election for the town of Cardigan. The right of election is in the Burgesses at large of the Boroughs of Cardigan, Aberystwyth, Lampeter, and Adpar only, and that Richard Lloyd, Esq., is duly elected."

The *Opinion* proceeds :—

The Town of Lanpiter is scituate within the Lordship of Lanpiter, part of the estate of Millfield in that county; the chief Officer within the town is called a Portreeve, who is, or ought to be, annually appointed, and hath been usually elected and sworn into the office in this manner, viz.:—The jury at the Leet Court present a proper person to serve the office, and Steward or other president of the Court swears such person into the office of Portreeve, at the Michaelmas Leet. Upon looking into as many of the presentments of the Lordship as are now to be found, some of which are about 50 years' standing, it appears that all the Court Leets were held before the Lord of the Manor, or his Steward, except in a few instances within these twelve years, and the last of them in 1749, when some of the Leet Courts were held before the Lord or his Steward jointly with the Portreeve; and some of them by the Portreeve alone. About seven or eight years ago the same person continued in the office of Portreeve for 2 or 3 years

together without being annually presented or sworn into office, and until those three years, the Portreeves for the time being have frequently neglected to take the Sacrament to qualify themselves for the office ; but none of these officers have been impeached, nor is it probable enquiry will be made until election contests arise.

For many years a person on being admitted into any office, civil or military, had to appear at Quarter Sessions, and there in open court produce and duly prove a certificate of his having taken the Sacrament. This being satisfactory, he was then allowed to take the several oaths and subscribe the declaration required by law. At the Epiphany Quarter Sessions, 1773, which were held at Lampeter in the house of Thomas Williams, innkeeper—"The Black Lion"—John Morgan attended as portreeve, presented and elected at Michaelmas previous, produced his certificate, and was thereupon formally admitted to the office. The certificate was in this form :—

We, the Minister and Churchwardens of the Parish, and Parish Church of Lampeter pont Stephan, in the county of Cardigan, do hereby certify that John Morgan, sworn Portreeve of Lampeter at the Court Leet, held on Michaelmas, 1772, did on Sunday, the — day of December last, receive the Sacrament of the Lord's Supper in the Parish Church aforesaid, immediately after Divine Service and sermon, according to the usage of the Church of England. In witness whereof we have hereunto subscribed our hands, the — day of January, in the year of our Lord, 1773.

<i>Wm. Williams,</i>	}	<i>Minister of the Parish, and</i>
		<i>Parish Church aforesaid.</i>
<i>Robert Pilkington</i>	}	<i>Churchwardens of the same</i>
<i>Henry Jones</i>		<i>Parish and Parish Church.</i>

The wardens so certified :—

Robert Pilkington and Henry Jones do severally make oath that they did see the said John Morgan in the above written certificate named (and who now present hath delivered the same into this Court) receive the Sacrament of the Lord's Supper in the Parish Church above said. And that they did see the said certificate subscribed by the said Minister and Church Wardens.

*Robert Pilkington.
Henry Jones.*

The oath taken by the portreeve at the Court Leet was :—

I John Morgan, do faithfully promise and swear, well and truly to execute and exercise the place and office of Portreeve of the manor, borough, town and lordship of Lampeter-pont-Stephan, and to maintain and support the just rights and privileges of the said manor, borough, town, and lordship, according to the utmost of my skill, knowledge and power. So help me, God.

The Court Leet was, as a rule, held at one or other of the town inns, the heading of the presentments being in some such form as :—

1747, Ap. 27. Held at James Rees, Ale-house keeper, before Thomas Jones, gent, Portreeve, and Sir Lucius Christianus Lloyd, Bart., Lord of the Manor.

That of the last Court was :—

1883, November 15, The Manor, Borough, Town, and Lordship of Llanbedr, otherwise Lampeter Pont Stephen, At a Leet Court, and View of Frankpledge of John Charles Harford, Esquire, and Mrs. Mary Charlotte Elizabeth Battersby Harford, Lord and Lady of the Manor, holden and kept at the Black Lion Hotel, within the said Manor, before Thomas Lloyd, Esq., Portreeve, and Richard David Jenkins, Steward of the Court.

For a few years after the opening of the old Town Hall, the Court Leet was held in it; but the change was not for long, and the "Black Lion" once again was happy. In 1821, the second year of meeting in the Town Hall, the Rev. John Williams, vicar, was elected portreeve, and he held his Court there; so, too, did the Rev. Henry Daniel, his immediate successor; whilst the Rev. John Hughes, *Master of the Grammar School*, portreeve 1826-7, and the Rev. Llewelyn Lewellin, portreeve 1828-9, sat at the "Black Lion." After 1828-9, when the Rev. Rice Rees was portreeve, and, strange at first sight as it appears, Principal Lewellin was *town scavenger*, we find few Courts held away from the "Black Lion."

On the morning of the day on which the Court Leet was to meet, the town crier, with bell in hand, perambulated the streets and made the customary proclamation :—

O YES, O YES, O YES.

All manner of persons that owe suit and service at the Court Leet, and View of Frankpledge of Richard Hart Davis, Esquire [or other name] Lord of the Manor and Lordship of Lampeter pont Stephen, draw near, and give your attention when your names are called to serve your amerciements.

When as many burgesses and other persons as could squeeze themselves into the bar parlour had assembled, in response to the crier's summons, the first duty was to call over the names of the jurymen previously notified by the steward, who, in a voice stentorian or otherwise, said :—

You good men that are returned to enquire for our Sovereign Lord the King, answer to your names.

Those who appeared and answered had *A P P* written after their names, defaulters called and not appearing were fined 6s. 8d. Having chosen their foreman, the steward administered the oath to him first :—

You as foreman of this jury shall enquire, and true presentment make of all such things as shall be given you in charge. The King's Counsel, your own and your fellows you shall well and truly keep. You shall present nothing out of hatred or malice, nor shall conceal anything out of fear, love, or affection ; but in all things you shall well and truly present, as the same shall come to your knowledge. So help your God.

The rest of the jury were then sworn :—

The like oath that C. D. your foreman hath taken on his part, you and each of you shall well and truly observe and keep on your parts.

After all presentments had been made and business done, the Court was duly adjourned on this wise :—

O YES, O YES, O YES.

All manner of persons that have given their attendance here this day are now at liberty to withdraw, till they are summoned to appear again.

All commons belonging to the Lordship to be free and commonable to all persons that pay chief rent, and none else, or to be fined. Such is the wording, with but little variation, of a presentment by the jury once every year from 1741 to long into the nineteenth century. It tells us how careful and how zealous Lampeter was in asserting its immemorial rights over the *Commons*—the bit of land common to all inhabitants of the town who paid their scot and lot. As one reads these old presentments, the reality of the value attached—and rightly too—to the *Commons*, comes home very forcibly. In some form or another this town possession was dealt with by every Court Leet.

At Easter, 1748, *any one opening gate or fence to Common, and leaving it so is to be find 5s. without abatement.*

At Easter, 1757, it is presented that *the Commons be drained, and standing waters be taken off.*

The Michaelmas Leet of that year must have been a sorry Court for Lampeter, it being the first recorded one at which a bit of the *Commons* was successfully filched from the inhabitants, and that, as one would naturally expect, by Herbert Lloyd, then at the zenith of his power, not only as lord of the manor, but of all else, at Lampeter. He presided at this very Court, and, in bold hand, attached his signature to the original presentment sheet, adding to it *Lord of the Manor*, in characters not to be mistaken, either by John Morgan, the portreeve, or Thomas Morgan, the foreman of the jury. This is what the terror-stricken inhabitants presented:—

A slang and part of the Commons that is below David Rees, and strait to Thomas James' field to be the right property and for use only of Herbert Lloyd, Esq., and for his heirs for ever.

Note carefully the wording, *to be the right property*, showing very clearly that there was no asserting of ancient possession on the part of Herbert Lloyd, who said, "I want it, you must give it;" and give it the jury did, for no brave "Shon Philip"* was sitting on it. As we shall see later on, Herbert Lloyd at this time ruled the Court; men were made burgesses of Lampeter

* Cf. "The House of Peterwell," 1900, chapters iii.—vi. Extra illustrated copies are in the libraries of St. David's College, Lampeter, and the Presbyterian College, Caermarthen. One of the last letters written by Sir Herbert Lloyd, and other interesting matter, are inserted in the author's copy, which, after his death, will be found in the Welsh National Library, Aberystwyth.—G.E.E.

(i.e., voters) from most of the parishes in Cardiganshire, Caermarthenshire, Pembrokeshire, and even Brecknockshire; fines were imposed *at the discretion of the Lord of the Manor*; in fact, the rights of the inhabitants had almost touched the vanishing point, and we do not wonder at their feeling it necessary to seek the *Advice and Opinion of Richard Aston Esq.*

Not in all cases, however, was the fine to be at *discretion*, as, for example, at Michaelmas, 1756, when the jury, even though Herbert Lloyd was presiding over the Court, presented that *all foriners that turns geese, or other cattle as horses or cattle, or sheep, to the Lordship Commons be fined 6s. 8d.* As at first written, the presentment was, *be fined according to the Lord of the Manor, or the Steward, and to be fined according to their discretion*; but the pen has been heavily run through these words, and 6s. 8d. added after them. Herbert Lloyd's autograph is not attached to this Court's presentments; for once the inhabitants were his master.

Closely akin to the *Commons* was the watercourse *leading from Croyddin to the town*. It required a yearly cleansing, and, in 1747, it was ordered to be *cleansed and scoured by the inhabitants of the town, from the Stocks down*; in 1748, the water course from Croyddin to Lampeter, commonly called Nantbach, is presented, *to be cleaned by the inhabitants of Lampeter, according to the ancient custom*; in 1756, the jury *present any body as shall be found to throw or empty any nuisance to the brook called Nantbach, which serves the inhabitants of Lampeter with water*. The scouring was at times divided, as in 1756, when the inhabitants *below the stocks* were to cleanse the section *from Croyddin and the upper part of the town*, and those *out of Gorse Ddu* the remainder, according to *Ancient Custom*. At times this watercourse was *out of repair*, as when, at the Easter Court, 1757, it was ordered *to be repaired in three weeks by the inhabitants of the Corporation, in the following manner, viz., the course and channel to be three feet deep, and three feet wide. The work to be done by able workmen at the expense of the said Corporation, and the money to be levied by way of tax and assessment, and the work to be carry'd on according to the direction and inspection of Mr. John Evans, and Thomas Jones, or the inhabitants to be fin'd £1 19s. 11d.* At Easter, 1768, the water course *leading from Croythyn to Caeravon* is *out of repair*, and order'd to be *repaire'd by the inhabitants of Lampeter within 14 days, or to pay a fine of 4s. each.*

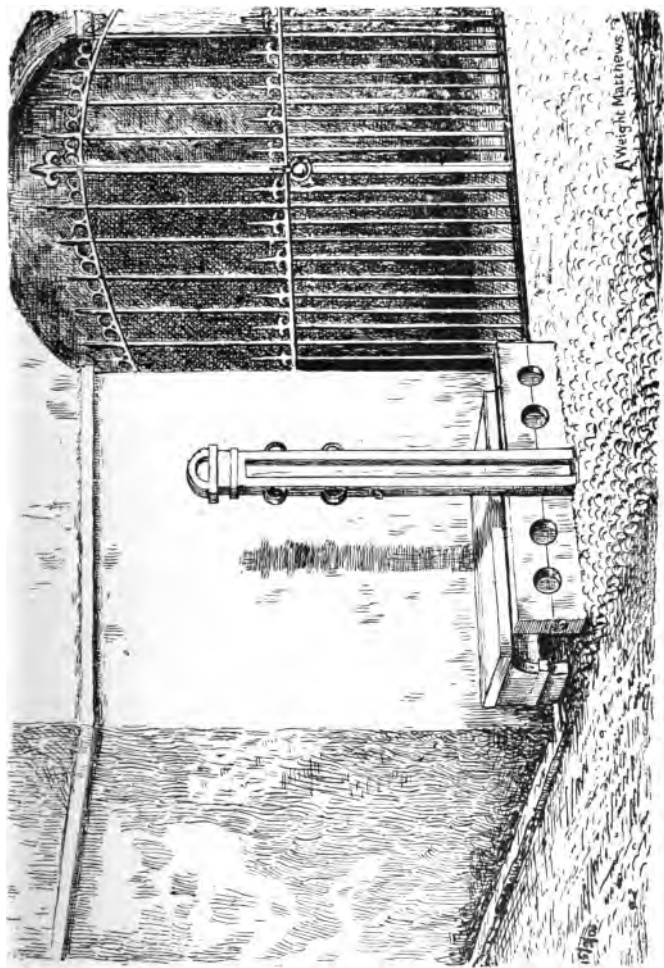
The *Lordship Mill* is in evidence from the first. At Easter, 1741, Thos. Morgan Rees and Evan Wm. Morgan are fined

9s. 3d. each for grinding corn out of ye Lordship's mill contrary to ye ancientt custom. In April, 1747, the jury present the inhabitants of the Lordship to have their right claim to grind their corn by their use, and to hinder any other person or persons that brings their corn to the sd. mill to grind their corn out of the Lordship; and the following Michaelmas the jury find it necessary to present any person or persons that lives out of the Lordship and Libertys, or any foriners to have no right to claim to grind their corn in the Lordship Mill, or else the miller there to be fin'd. At the same Court are presented all persons within the Lordship that are usually to pay towards payment for carrying of the mill stone off the Lordship Mill, and which is now sett in the said Mill, are to pay their dividend when it is exacted, paying within 7 days after it is rated on the inhabitants of the Lordship. Mr. David Jones, of the Nag's-head, and Mr. Thomas Jones, of the George, both of the town and lordship to be fitt persons to assess the rate for and towards payment for the carriage of the millstone aforesaid to the Lordship Mill. Thatch and scelps had to be brought yearly by the inhabitants for the repair of the mill roof. In 1748, Mrs. Elizabeth Phillips is fined sixpence for not bringing thatch to the Lordship Mill; and a further fine of sixpence is levied on the good woman for grinding corn out of the Lordship Mill. At the same Court, as at most others in the eighteenth century of which presentments are forthcoming, fines are inflicted on all persons that did or doth not bring thatch and scelps to the Lordship Mill, if they will not bring within 14 days after the date of this presentment. The following year the jury, at the Michaelmas Leet, present all defaulters that has not been cleaning the Mill-pond *Whitsun-tide* last. At Easter, 1756, before Herbert Lloyd, Esq., lord of the manor, Francis Dyer, steward, and David Daniel, portreeve, the jury present that the Mill-measure, viz., the Quarter, shd. be agreeable and equal in measure to the measure made use of in the market town of Lampeter, and that the miller should make and divide his measure for the raising of the dole dew to him according to the said Quarter against the next adjournment of this Leet; and when he has so done, to destroy the small measure there made use of now.

The street of the town naturally came in for a share of the jury's care. What its state was like in 1757 is pretty evident from the presentment made at the Easter Leet, when it was necessary to order all dunghills on the Street to be carry'd off and cleaned in 15 days, or the owners to be fined; and, a year later, the inhabitants are to clear and carry away all the muck within the Street

of Lampeter within 14 days. In 1765, we read that *all persons that throws or lays down ashes, guts, carrion, or any other offensive materials in the Street of Lampeter are a nuisance, and fined 6s. 8d. for every such offence to the Lord of the Manor.* The Street was, of course, High Street; there were then no houses where now are Bridge Street, College Street, and Bryn Road.

The whipping post and stocks stood together in the street just opposite to the "Black Lion." They are yet remembered by a very few aged persons, one of whom gave the writer an excellent description of them. His informant, a native of Lampeter, where she was born over eighty years ago, can remember seeing a man sitting in the stocks, with legs fast, on a fair day, and with childlike curiosity speculating what would happen to him should one of the ferocious bulls in the street charge him! From the earliest presentments down to modern days references to them are frequent. In addition to ordinary ones made by the jury as to their being out of order and needing repairs, there are one or two other references of more especial interest. At Easter, 1755, the inhabitants are required *to bring three locks upon their own charge to repair the stocks.* At Michaelmas, 1757, the portreeve being Oakley Leigh—who ought to have sat every market day in the stocks and not on the magistrates' bench—David Daniel, blacksmith, and David Thomas, carpenter, were presented *for not putting the stocks and whipping post in repair, and are to be fined according to discretion of jury, to 40s., if they will not make it up in nine days.* The two men did not do the work, and a year later—Oakley being yet portreeve—the presentments bear witness that Daniel and Thomas were to be *fined 20s. each, to be levied on their goods and chattels, if they neglect to erect, and put up the stocks in the street of Lampeter, within five days' time.* Next comes an entry, rare in most Court Leet records, of a man being sentenced to the stocks. Herbert Lloyd, not yet a baronet, was lord of the manor, and Jeremiah Lloyd was steward. The Leet was an adjourned one, held on the 3rd June, 1761, at the "Three Horse Shoes," kept by George Jenkin, himself one of the jury. Before the Leet is brought John Howells, of Lampeter, presented *for obstructing the Constable of the town to confine one William, a journeyman of Ebenezer Jenkin, blacksmith—a disorderly, drunken fellow—in the stocks for drunkenness and misbehaviour.* Howells, like many a man of later times, tried to rescue the prisoner and prevent the constable from doing his duty, for



WHIPPING POST AND STOCKS.

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TILDEN FOUNDATIONS.

which offence he is to be fined at the discretion of the Steward of the Manor, who immediately makes this entry :—

I FINE JOHN HOWELLS TWENTY SHILLINGS,
JER. LLOYD,
STEWARD.

Pitching pence is a term of frequent use ; so early as Easter, 1742, we find the jury present Dd. Phillip as *fitt to take the pitching pence for the year ensuing, and to pay the watchmen for keeping the ffairs from any disorder*. Stall holders were charged a penny for their standings on fair and market days, and the amount so collected was devoted to public use. The Lampeter market was one of importance ; in 1770, we read in the Quarter Sessions records, *Jenkin Davies, gent. appointed to make returns of the prices of corn, at which the same is and shall be sold at the Market Town of Lampeter Pont Stephan ; and that the Treasurer of the County Stock pay him out of the county money in his hands, at the rate of 2s. for each return that he shall make*. This appointment, together with similar ones at Aberystwyth and Cardigan, was in pursuance of an “Act for registering the price at which corn is sold in the several counties of Great Britain, and the quantity exported and imported.” Every Quarter Sessions Jenkin presented his bill, and from 1770 to 1785 the county paid him £72 for 720 returns. In this latter year Thomas Williams, landlord of the “Black Lion,” was appointed Clerk of the Market at Lampeter, in the room of Jenkin David, who resigned on account of his age and infirmities. Jenkin must, however, have retained some connection with the market after ceasing to make his returns, for the Vestry Book tells us that on the 27th February, 1792, the parishioners decreed to allow no further allowance to Jenkin Davies, barber ; as an additional salary for being Clerk of the Market is allowed him from this day.

That the Court Leet was likewise a Court of Justice is shown from divers presentments in which fines were imposed for personal assault and battery. Easter, 1742, Thos. Dukes is fined 6s. 8d. for assaulting and beating Wm. Lewis, both of Lampeter ; Easter, 1747, Mr. Hugh Lloyd, of Lloyd Jack, Thomas, son of James Lloyd of Llunarth, and Jenkin Lewis, second son of the widow of Porth-y-noyadd, parish of Trevilan presented for beating Wm. Roger, then present, Constable of the town of Lampeter, to the effusion of his blood, according to what Dav. Samuel, Jenkin John, and D. Richard

swore before the Jury. No fine is recorded as having been imposed in this case; Sir Lucius Christianus Lloyd, Bart., presiding! At Michaelmas, 1761, John Thomas is fined 3s. 4d. *for a dry fray committed on the body of John Morgan's wife*; and, in 1763, Geo. Bishop and William Jones are both mulcted in 6s. 8d. *for assaulting and beating one another.* Bishop was then portreeve!

At one period the lord of the manor was entitled to a sum of money on the marriage or death of a freeholder, or his children; also upon transfer of property.

1763. We present the death of David John Dd. Griffiths who was a freeholder of this Lordship, and that at his Decease there is due to the Lord of this Manor, 10s.

1763. We present the death of David Davies, of Maespuwl, who was a freeholder, of this Lordship, and upon his Decease there is due to the Lord of this Manor 10s.

1763. We present Thomas Davies to be a Common Freeholder, upon the death of his futher, 10s.

1763. We present the daughter of David Davies, Muespuwl married 10s.

1764. We present John Saml, purchased one moiety of the New House in Lampeter, 10s.

Burgess making was a feature at most of the Leets. The only mode of acquiring the freedom of the borough was by presentment of the jury, who presented whomsoever they thought fit to be burgesses. The privileges of the burgesses were the right of voting for a member of Parliament, the right of common on the Commons, and freedom from tolls within the borough. When an election was impending, as in 1761, when Herbert Lloyd was returned for the boroughs, and in 1768, the Court was adjourned from day to day, for many days in succession, to present and swear in the burgesses. In January and February, 1761, the Court sat for fifteen days for this purpose. The oath taken was:—

I John Jones, do in the sincerity of my heart, assert, acknowledge and declare, that His Majesty King George is the duly lawful, and undoubted Sovereign of this realm as well de jure, that is of right King, as de faith, that is in the possession and exercise of the Government; and therefore I do promise and swear that I

will, with heart and hand, life and goods, maintain and defend His right Title, and Government against the descendants of the person who pretended to be Prince of Wales, during the life of the late King James, and since his decease pretended to be, and took upon himself the stile and title of King of England, by the name of James the Third, or of Scotland by the name of James the eighth, or the stile and title of King of Great Britain; and their adherents and all other enemies who either by open or secrets shall disturb or disquiet His Majesty in the possession and exercise thereof.

Men were presented from all quarters of the country; every parish in Cardiganshire, Caermarthenshire, and Pembrokeshire had Lampeter burgesses resident in it; no matter where a man lived, or what were his qualifications, so long as he was presented and appeared at Lampeter before the Court Leet to be sworn.

Let us look how Sir Herbert Lloyd worked the matter for his own ends. He wanted to be returned as the Member for the Boroughs. Every vote was needed, and Peterwell must be fully represented on the burgess roll. Sir Herbert was lord of the manor, and at Michaelmas, 1758, he presides at the Court, and by his side is the sleek, immoral Oakley Leigh, portreeve. The following were presented and sworn as burgesses:—

<i>Jas. Calender,</i>	<i>Peterwell,</i>	<i>gardiner.</i>
<i>John Hickman,</i>	„	<i>coachman.</i>
<i>Peter Brown,</i>	„	<i>under gardener.</i>
<i>David Thomas,</i>	„	<i>footman.</i>
<i>Jenkin Thos. Jenkin,</i>	„	<i>servant.</i>

At the following Courts we find:—

<i>David Bowen,</i>	<i>late Agent of Peterwell.</i>
<i>Thos. Evan,</i>	<i>Peterwell, butler.</i>
<i>John Smith,</i>	„ <i>butler.</i>
<i>Joseph Gilly,</i>	„ <i>groom.</i>
<i>Griffith Evan,</i>	„ <i>undergroom.</i>
<i>Corbet Hurries,</i>	„ <i>coachman.</i>
<i>Moses Rees,</i>	„ <i>ploughman.</i>
<i>Dd. Jenkin,</i>	„ <i>ploughman.</i>
<i>Andrew McDonald,</i>	„ <i>gardener.</i>
<i>Thomas Anwyl,</i>	„ <i>glazier.</i>
<i>Richard Anthony,</i>	<i>Bristol, plumber, at Peterwell.</i>

Sir Herbert was elected, and these men, with others, had fulfilled their oath *well and truly to execute and exercise the pluce and office of a Burgess.*

Amongst the many hundreds of names of men presented as burgesses, the following catch the eye, as it takes a cursory glance over the lists; and, failing the possibility of printing them all, are here recorded:—

1755. *Jeremiah Lloyd, Esq.*

Jenkin Davies, periwig maker.

[Clerk of the Market, also bailiff.]

Robert Archer Dyer, Aberglasney, Esquire.

Francis Dyer, Aberglasney, gent.

[Steward to Sir Herbert Lloyd. Both were sons of Robert Dyer, solicitor, and brothers to John Dyer (1700?—1758), author of “Grongar Hill,” who was b. at Aberglasney, and is now probably best known by the sonnet addressed to him by Wordsworth:

Bard of the fleece,
A grateful few, shall love thy modest lay
Long as the shepherd's bleating flock shall stray
O'er naked Snowdon's wide aerial waste;
Long as the thrush shall pipe on Grougar Hill.]

Daniel Jones, Caron, clerk.

Joseph Davies, Lampeter, clerk.

Thos. Williams, Lampeter, clerk.

[*Thos. Williams, the curate of Lampeter Pont Stephan, buried, 21st February, 1772. Cf. Parish Register.*]

David Saunders, Lampeter, Innkeeper.

Gwynne Vaughan, Dolegwm, gent.

[High Sheriff, co. Caermarthen, 1773.]

John Vaughan, Jr., Dolegwm, gent.

[Popularly known as *Old Vaughan of Dolgwm*, p. 5.]

1759. *John Pugh Pryse, Esquire.*

[Of Gogerddan; M.P. for the county, 1761—1768, Sir Herbert Lloyd being then M.P. for the Boroughs; presented burgess of Aberystwyth, 1767; d. unm. 1774.]

Thomas Johnes, Esq.

[Of Llanfair Clydogau, and Croft Castle, Herefordshire; M.P. for county of Radnor, 1777. By his wife, Elizabeth, dau. of Richard Knight, of Croft Castle, Esquire, he had issue, Thomas (1748—1816), translator of Froissart, owner and beautifier of Hafod. Presented burgess of Aberystwyth, 1759.]

1759. *John Lewis, Llanerchayron.*

[First of that name at Llanayron; uncle and heir of John Parry, who m. Ann, dau. of Walter Lloyd, of Peterwell, Esq.; admitted Burgess of Aberystwyth, 1759.]

John Johnes, Doleycothy.

[Great-grandfather of Mrs. Johnes and Lady E. Hills-Johnes, Dolau Cothi; brother of Thomas Johnes *ut supra*. To him Sir Herbert Lloyd wrote, on *Sunday, 26th June, 1768*, *You would oblige me very much if you co'd Let me Have some Bank Bills or Drafts for Cash in London, favour me with yr. answer what you can spare and my nephew shall wait of you with the Cash.* Cf. original letter given to the author by Mrs. Johnes.]

Edwd. Vaughan, Greengrove.

[On one of the attic beams at Greengrove is carved, E.V. 1765; E.V. 1771. He was father of John Vaughan, of Tyllwyd. Cf. "Cardiganshire: Its Antiquities," 1903, p. 49.]

John Paynter, Havod.

[Life tenant of Hafod; High Sheriff for co. Cardigan, 1763; presented Burgess of Aberystwyth, 1759; died 1775. Cf. "Lewis Morris in Cardiganshire," *Y Cymmrodor*, vol. xv., 1901, D. Lleufer Thomas; var. pp.]

*Rev. Daniel Rowland, Llangeitho.**Philip Pugh, Clunmarch.*

[D. 16th April, 1768, bur. at Llansawel; grandfather to the Rev. — Pugh, M.A., Llandilo. Cf. *Y Drysorfa Gynnull-eidfaol*, 1849, p. 168, where he is said to have been the son of the Rev. Philip Pugh, of Blaenpennal, then Blaenwern, then Coedmorfawr; but is this so? By 1744, P. P. had lost wife and all his children (cf. extract from his diary quoted in "Hanes Eglwysi Annibynol Cymru," iv., p. 87). He must have married again, for, on the 26th Feb., 1745-6, *Madam Pugh* was present at the christening by P. P. of the son of the Rev. Timothy Davies, Caeronen—(cf. *Diary of T. D.*, printed in *Welsh Gazette* columns weekly, 1904). Had *Philip Pugh, Clunmarch*, been issue of this second marriage, he would not have been more than fifteen years of age in 1759—too early, surely, to have been made Burgess of Lampeter.]

Howell Gwynne, Garth.

[Brother to Sarah Gwynne, who, on the 8th April, 1749, was married at Garth, by John Wesley, to his brother, Charles Wesley, divine and hymn writer.]

1760. *Moses Morgan, servt. to Mr. Lloyd, at ye "Green Dragon."*

Evan Wm. Lewis, servt. at ye "George."

1763. *Rev. Mr. Thomas Howells.*

1767. *Thos. Bowen, Wayn Ivor, Esq.*
George Harries, Treguymt, Esq.
John Davies, Llanvaughan, Esq.
George Vaughan, Dolegwm, Esq.
John Edwardes, Abermeirig, Esq.

[He built the present house, so long inhabited by John Edwardes Rogers, Esquire.]

Rev. Mr. John Lloyd, Vicar of Llanarth.
Watkin Lloyd, Peterwell, gent.
Daniel John, servt. at Millfield.
David Morris, joiner at Peterwell.
David John, servt. at Brongest.
 [Oakley Leigh's house.]

Joseph John, servt. at Oakley Leigh's house.
Walter Thomas, Goutre.
David John, the fidler, Gorwydd Parcel.
Rev. Mr. Thos. Evans, Vicar of Llanwnnen.
Thos. Rees, Alltyblacka; gent.
David Jones, Dolewolf, gent.

[Ed. Presbyterian College, Caermarthen; schoolmaster at Llanybyther; in 1759-60 had David Davis, Castell Hywel, as one of his scholars; published at Caermarthen, 1765, a Welsh translation of Grotius's "Eucharista"; bur. at Llanwenog, 14th Dec., 1797, David Jones, schoolmaster. Cf. note penes Principal W. J. Evans, who adds further note received from Professor D. L. Evans:—Brought up at Oxford, his mother wanting him to be a clergyman, but refused to enter the Church; went to India, and returned to Llanybyther.]

Rev. Mr. John Evans, Llanarth.
Andrew Howatt, Llanwenog parish.

[At Easter, 1794, the vestry nominated and appointed Mr. D. D. Jenkins to serve as churchwarden in the room and instead of James Howatt, who is look'd upon by the majority of the inhabitants to be unqualify'd and incapable to manage and execute the offices of the parish. In May, 1798, the vestry order'd Evan David the new ch. warden to apply to Capt. Thomas (or any other magistrate) for a warrant to summon Thos. Davies, of Dole Gwyrdon, James Howatt, and Elizabeth Howatt to appear before him, and to show cause what objection the sd. Thos. Davies and James Howatt have to serve the office of ch. warden and overseer of the poor for the ensuing year, as they were duly nominated and appointed to serve the said office.]

Evan William Lewis, Post, Lampeter.

1767. *Rev. Mr. Thos. Parry, Llandisiliogogo.*

Rev. John Rees, Llangranog.

David Lloyd, Lampeter, gent.

Hugh Delahoid, Aberystwyth.

John Colby, Kilgerran, Esq.

Herbert Evans, Lowmead, Esq.

[He was b. 1746, and d. April, 1787; m. Anne (d. Sept., 1808, æt. 69), sister of Sir Watkin Lewis. Col. H. Davies-Evans, Highmead, Lord Lieutenant of co. Cardigan, writing to the author in 1905, says:—*Herbert's father was John Evans, who died 1757, æt. 39; he married Elizabeth, dau. of David Lloyd, a son of Edmond Lloyd, of Rhydybont, a younger branch of the Llansfechan family. As for "Lowmead," it is the same as "Hendy," the Highmead farm. The old house formerly had a second story with dormer windows, but it was at best but a small place. John Evans had hounds, which he kept at Lowmead, and came there for hunting—he lived at Carmarthen. His son Herbert kept on the hounds and built the present Highmead, living at Hendy during the building. Herbert was the father of Major Evans. Herbert was Sheriff of Cardiganshire, 1782.*]

Rev. Timothy Davies, Cellan.

[Co-pastor with the Rev. Philip Pugh (d. 1760). *I served with him as a Son with a Father, 27 years and about two months.* Cf. "Diary," printed in *Welsh Gazette*, Aberystwyth, 19th Nov., 1903, to 14th April, 1904; original penes, the Rev. Rees Jenkin Jones, M.A., Aberdâr.]

One Thomas Jones was foreman of the jury at all the Courts in January and February, 1767; he was able to sign his name, most of the others being just able to make their marks.

1773. *Sir Watkin Lewes, Knight, of Ceril St., London.*

[Brother-in-law of Herbert Evans, *ut supra*.]

David Lloyd, Alltyrodin, Esq.

[High Sheriff for co. Cardigan, 1781; son of Daniel Lloyd, of Alltyrodyn, Esquire, and his wife Justina, dau. of John Price, of Blaendyffryn; great-great-grandson of David Lloyd, of Alltyrodyn, Esquire, and his wife Mary, dau. of Henry Pryse, of Abergorlech.]

Thos. Hawker, Aberystwyth, gent.

1774. *Hugh Owen, M.P. for Pembrokeshire.*

[Son of Sir William Owen (d. 1781) and his wife Anne Williams. For his electioneering tactics, and those of Sheriff Thomas Colby, of Rhosygilwen, see "Old Pembroke Families," Henry Owen, D.C.L., *Oxon.*, p. 112.]

1774. *Rev. Mr. Wm. Williams, Curate of Lampeter.*

Rev. Mr. David Lloyd, Brynllwyrth.

[Minister, 1742—d. 1779, of Alltblaca and Llwynrhydowen congregations; writer of the delightful "Brynllwyrth Letters," quoted in "Cardiganshire: Its Antiquities," 1903, pp. 148—154; father of the Rev. Chas. Lloyd, LL.D., "Quantity Doctor," and grandfather of the Rev. David Lloyd, LL.D., Principal, 1835—1863, of the Presbyterian College, Caermarthen.]

Rev. John Williams, Clerk, Lledrod Upper.

Evan Rowland, Schoolmaster, Llangeitho.

Rev. Mr. Nath. Rowlands, M.A., Stork, near Egerton, Essex.

In May, 1764, when burgess making began to flourish, and Sir Herbert Lloyd, then a baronet of one year's standing, ruled everything in the lordship, it is well to note that the jury took good care to present *all defaulters that owe suit and service to this Court to pay a fine of 6s. 8d.; freeholders 1s. 6d.; landholders 1s.; and labourers 6d.*

With the granting of the charter by King George III., in 1814, the Court Leet began its last new lease of life. For some years before it had been practically dead, and if any Courts were held, no presentments seem to have been preserved. This charter, however, gives us some idea of what the Leet must have been like in the first decade of the nineteenth century. It recites that the borough was a very ancient one, and that the burgesses of it, as well by prescription and custom as by means of divers grants and charters from time beyond memory, had enjoyed divers liberties, &c.; and that it had been represented that doubts had been entertained as to the admission of burgesses, and the oath to be administered to them upon their being so admitted; and that by the loss of the greater part of the ancient records and documents of the borough, it had become impossible to ascertain in what manner burgesses might be sworn and admitted. It then proceeds to reconstitute the borough under the name of—

*THE BURGESSES OF THE BOROUGH
OF*

LAMPETER PONT STEPHEN,

and declares that the portreeve, bailiff, and constables should

he presented, sworn, and chosen as theretofore; and it sets forth the oath to be taken by the burgesses already, or thereafter to be, presented at any Leet Court, which oath is to be taken before the steward of the Court.

Dated on the 3rd January, 1814, the charter was before the Leet when it assembled on the 19th of the month *in the dwelling house of David Jenkins, gentleman, Portreeve*, and accordingly we find it recorded that the jury was *this day sworn in the manner and form, and oath prescribed and set forth in a Charter of Incorporation lately granted the burgesses*. The oath was in this form:—

I, Thomas Jones, do faithfully promise and swear well and truly to execute and exercise the place and office of a Burgess of the Borough of Lampeter-pont Stephan, and to maintain and support the just rights and privileges of the said Borough, according to the uttermost of my skill, knowledge and power. So help me God.

This simpler one took the place of that given on page 36, and Lampeter was no more bothered with *James the Eighth*.

New men and new manners appear with the charter. The lord of the manor, who was instrumental in procuring it, was Richard Hart Davies, described in the presentments of the Leet held on the 13th September, 1813, when he was presented burgess, as of *Mortimore House, Clifton, Gloucestershire, Esquire*. His trusty and energetic steward was *Mr. Griffith Jenkins, gent. of Kilbronne, Llangedmore*, who held office, and was regularly present at every Leet, until 1844, when he was succeeded by Richard David Jenkins, who held the office until the last Leet in 1883. Richard Hart Davies bought the Peterwell estate from John Baily Wallis, who was high sheriff for the county in 1806.

Swearing in fresh burgesses, and re-swearing old ones, kept the Leet busy for several Courts. The first batch of names includes those of

Herbert Evans, Highmead, Esquire.

[Son of Herbert Evans, *ut supra*.]

John Scundrett Harford, Frenchayes, Esquire.

[He married (1812) Louisa, eldest dau. of Richard Hart Davies; was D.C.L. of Oxford and F.R.S. of London; donor of the fine site of St. David's College, Lampeter; High Sheriff of the county, 1824.]

Abraham Grey Harford, Bristol, Esquire.

[Brother to above; assumed the name of Battersby by royal licence; m. Elizabeth, dau. of Major-General and Lady Eleanor Dundas, of Carron Hall, co. Stirling; father of John Battersby Harford, Esquire, who, in 1850, m. Mary Charlotte Elizabeth, dau. of Baron de Bunsen.]

Richard Poole, Gray's Inn Square, Solicitor.

James Whittingham, Lampeter, Esquire.

Daniel Bowen, Waunmyfor, Clerk.

Thomas Jones, Noyadd fawr, Esquire.

[See "Brief Biographies," *ut infra*.]

Thomas Hughes, Llwynygroes, Esquire.

David Lloyd Harries, Llandovery, Attorney at Law.

David Saunders, Undergrove, Minister.

[See "Brief Biographies," *ut infra*.]

John Saunders, Do., Land Surveyor.

Rice Vaughan, Lampeter, Esquire.

Wm. Edmunds, Sheerness, Surgeon, R.N.

Thomas Jones, Trebedw, minister.

Phillip Maurice, Danycoed, minister.

Wm. Davies, Trebanne, gent.

Thomas Jeremy, Crybinau, farmer.

[Crybinau, parish of Llanegwad, co. Caermarthen; his dau. Anne m. (1825) the Rev. Thomas Jeremy Griffiths (*Tau Gimel*). See "Brief Biographies," *ut infra*.]

Watkin Leigh, Tynyrheol, yeoman.

Sir Geo. Griffies Williams, Bart, Llwynymood.

Not until August, 1815, was there held the last of the Courts for presenting the 600 burgesses admitted at this time; and on the register thus formed Pryse Pryse, of Gogerddan, was first returned as Member for the Boroughs in the election of 1818.

The last Burgess making, *en masse*, was in May, 1820, though, occasionally, one or two more were presented until 1831, when, at the Easter Leet, Banker David Evans, of Falcondale, was presented and sworn—the last man so admitted before the Reform Bill of 1832. In this year there were 220 inhabited houses in the parish, 58 of which within the borough were holdings of £10. The number of burgesses then on the register was 254. There was then no criminal or civil court within the borough, "nor any gaol, except a lock-up room, which was under the



JOHN BATTERSBY HARFORD.

From a portrait lent by Mrs. Harford.

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superintendence of the portreeve. The police force consisted of the constables (usually two) appointed at the Leet in May." Commissioner James Booth, whose report contains these particulars, tells us that the population of the borough was :—

In 1801.....	969.
„ 1811.....	692.
„ 1821.....	827.
„ 1831.....	1197.

Commissioner W. Wylde, who, in 1831, held the local enquiry as to Parliamentary representation, preserves further facts of interest, *e.g.* :—

The bounds have not been perambulated for the last 60 years, but there are two persons still living in the town who were present at the last perambulation, and one of them, who has (more than once since) served the office of Portreeve, is considered to be a good authority on the point.

Several £10 houses have been built, since 1822, and five are now building; and a new road from Llandoverly is also in progress, which, it is expected, will add to the prosperity of the place.

There are three large and ten smaller Cattle Fairs held here in the year; but it has very little other trade.

Lampeter is supplied with dry goods from Bristol, which come by sea to Aberayron, and from thence by land, a distance of 13 miles. Bituminous coal comes from Newport and Llanelly to the same port; and stone, coal, and culm are brought by land from Llandybie and Llandyvan, a distance of 30 miles.

Land is let on the average of 16/- or 17/- per acre, except near the town, where it is of course much higher.

The Assessed Taxes levied on the Parish were :—

In year ending 5 April, 1829 ...	£122 12 11.
„ „ 1830 ...	£ 65 19 9
„ „ 1831 ...	£ 69 19 3

The greatest number of electors polled within the last 30 years was 152.

About 30 burgesses now reside in the Borough, and about 200 more within seven miles.

So much, then, for Lampeter when Principal Lewellin held the office of portreeve for the third time.

So late as 1817 the lord of the manor received fines on the deaths and marriages of freeholders :—

We present the daughter of the late John Jones, Esq., of Derry Ormond, a freeholder within this Lordship married, and the Lord of the Manor to be paid 10s.

We present the death of John Jones, Esq., of Derry Ormond, who was a freeholder of this Lordship, and upon his decease there is due to the Lord of the Manor 10s.

We present John Jones, Esq., to be freeholder upon the death of his father, and the Lord of the Manor to be paid 10s.

We present the daughter of Mr. Walter Jenkins, of Maespwll married, and the Lord of the Manor to be paid 10s.

The last presentment of a death, but without the fine, was at the Michaelmas Leet, 1879, held before David Lloyd, portreeve, when the jury presented that—

The late Very Revd. Dr. Lewellin, Dean of St. David's, deceased in the month of October, 1878, having been Principal of St. David's College, Lampeter, for the period of 51 years, and also Vicar of the parish for many years; and that the Rev. Francis John Jayne, M.A., has been appointed Principal of St. David's College, and the Rev. Daniel Jones Vicar of the parish, in succession to the late Very Rev. Dr. Lewellin.

By degrees the Leet began to deal with fresh, practical matters pertaining to the good of the body politic. The Commons was more carefully guarded than before. Stallions parading the streets on market and fair days were deemed a nuisance, and their owners fined 10s. 6d. All persons diverting or turning the water from the original course and spouts at the west end of the town, and thereby preventing the inhabitants from having the use of the stream, were, in 1823, presented to be acting illegally and that means be resorted to put a stop to such acts. At the same Leet were presented all persons using Hair Sheets, and other illegal means used by them to destroy fish in all the rivers within this Lordship, and also at unreasonable times, and are to be proceeded against as the law directs. In 1835 it is ordered that all fairs for sale of pigs, in future,

be held on the Commons; and at the same Leet the Sale of beer in tents on the Commons on fair days is presented as an injury to the resident householders. In 1846, persons not residing within the borough were not to be allowed to erect booths for sale of beer, ale, or porter within the limits of the borough; and, in 1854, it is recorded that the Common Land within the Lordship is now about being enclosed, under the directions of the Enclosure Commissioners for England and Wales.

The National School is mentioned in the Easter Leet presentments, 1829, when the jury present

The building lately erected on the Commons within the Lordship, as a National School to be the property of the National School Committee for ever.

At the same Leet were presented

Houses lately erected on the Commons near the town of Lampeter by the parish officers of Lampeter, to be the property of the parish for the use of the poor of the parish of Lampeter for ever, together with the gardens adjoining.

Three years later we read that

A certain unfinished building adjoining the poor-houses is to be converted by the parish into a poor-house.

At Michaelmas, 1841, the jury presented

A piece of ground on the Commons for the use of the Independent congregation, to enable them to build a meeting-house. The breadth of the piece of ground not to exceed 13 yards, and the length 20 yards. We nominate and appoint David Evans, Esq., Griffith Jenkins, Esq., and Mr. Wm. Price, Portreeve, as a committee to fix upon the scite. The congregation to pay to the Lord of the Manor, a quit rent of 1s. per annum.

David Evans was the banker of Falcondale; Jenkins was steward of the Leet; and Price was of Dolaugwyrdon.

Public events yet within living memory are preserved in these presentments:—

Michaelmas, 1870. The new parish church was rebuilt, and opened for Divine service on 9th June last.

The streets of Lampeter were first lighted with gas in September, and gas was first introduced into Lampeter in the autumn of 1869.

1871. *The postal telegraph arrangement commenced at Lampeter on Wednesday, 27th of September.*

1875. *We present with deep regret the death of John Buttersby Harford, Esq., Lord of the Manor.*

1876. *That the Market day of Lampeter has been changed from Saturdays to Fridays weekly throughout the year; also that a monthly market has been established at Lampeter the last Friday in every month throughout the year.*

1877. *The jubilee of 50th anniversary of the opening of St. David's College, was held in the College grounds on the 28th June.*

1878. *That the Cambrian Archæological Association held their meeting in Lampeter in the month of August, under the presidency of the Right Rev. the Lord Bishop of St. David's.*

1879. *That the Town hall has been taken down for the purpose of being rebuilt by the owners of the Peterwell Estate.*

1880. *That the foundation stone of the new Town Hall was laid by Mrs. Harford, of Falcondale, on the 20th January, and a silver trowel presented to that lady on the occasion. That St. David's College Chapel was reopened on the 24th of June, after being enlarged.*

1881. *That the new Town-hall has been completed, and a memorial clock, to the memory of the late J. B. Harford, Esq., has been put up therein.*

1882. *That it was this day [17th October] determined at the Court of Quarter Sessions held at Aberayron, by 25 votes to 16, that the Q.S. in and for the county of Cardigan be held in future in the town of Lampeter. We also present that it is the opinion of this Court Leet, that in the event of the Municipal Corporation Unreformed Bill, being reintroduced into Parliament, that the town of Lampeter should be included in the schedule of towns to be incorporated.*

The last Court Leet was holden and kept at the "Black Lion," on Thursday, 15th November, 1883. Be it remembered that the last portreeve was Thomas Lloyd, solicitor; that the last jury was composed of D. Lloyd, Rees Davies, John Jenkins, T. W. Evans, Roderick Evans, Henry Dawkes, Saml. Davies, Jr., Thomas Moore, B. Davies, David Davies, Thos. Edmunds, and Thomas Roberts; and that the last presentments were:—



BADGE OF MAYORAL CHAIN.

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That the new Waterworks for supplying the town of Lampeter with water from Henfeddau, otherwise Waunhelig Spring, has been completed.

That the new Market-place of Lampeter, erected at the sole expense of the Lord and Lady of this Manor, has been opened.

That inasmuch as Lampeter was not included in the schedule of towns to be incorporated by the Municipal Corporation Act of 1882, a petition has been addressed from the inhabitants and householders of this borough, to the Privy Council, praying that a Charter be granted to this borough.

Be it further remembered that the ceremony of publicly reading the Municipal Charter of Incorporation for Lampeter was performed in July, 1884.

The doings of the Town Council another pen must chronicle.



Quarter Sessions.

THE first Quarter Sessions held at Lampeter of which any record is extant is that of Michaelmas, 1739. It met in *the dwelling house of David James, innkeeper*, and was presided over by *Walter Lloyd Esquire, his Majesty's Attorney General*. At this inn, then, as now, known as the "Black Lion," the Court met annually for the Michaelmas Sessions for many years; but it is not until 1764 that we get the house first named as the "Black Lyon." Once, in 1770, *the dwelling house of Nicholas Mills, Lampeter*, was used, and there is a special entry to the effect that the *County Treasurer pay 20s. to Nicholas Mills for the use of a room in his dwelling house for keeping the present Q.S.* In 1771 there begins a break in the holding of Quarter Sessions at Lampeter, for at the Midsummer Court held at Aberystwyth it was

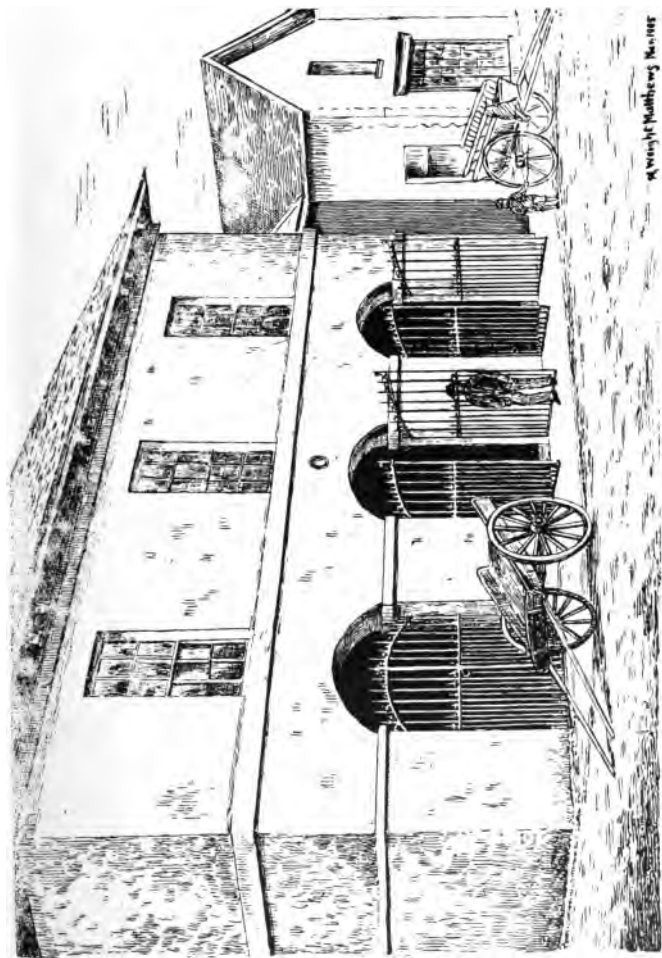
Ordered that for the future the General Q.S. of the year be held alternatively at Cardigan and Aberystwyth, the same being found much more convenient than if the same was continued, as heretofore, to be held twice in the year at Tregaron and Lampeter.

In 1785 the Quarter Sessions again holds its Michaelmas Court at the "Black Lyon," and here it continues to be held until the end of the eighteenth century, later than which this chapter does not deal.

Matters concerning Lampeter came before Quarter Sessions pretty frequently, and from the references to them it is possible to glean a certain amount of local history not obtainable elsewhere.

The need of a town hall was felt as early as 1741, when we come upon the record of an attempt to deal with the want, which attempt, however, was not successful until 1820, when Mr. John Scandrett Harford erected the one yet remembered by many natives. At the Court held at Midsummer, 1741, it was ordered that

Proper workmen and artificers be employed by Sir Lucius Christianus Lloyd, Bart., Lord of the Manor of this town and burrough of Lampeter, to make a proper estimate of what money will be necessary to build and erect a Town Hall, within this



OLD TOWN HALL.

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burrough, and that they make a report of such expense to the next Q.S., exclusive of stones and slates, the same being offered by gentlemen now present to be given gratis.

The magistrates present when this resolution was passed were, *Walter Lloyd, Sir Lucius Lloyd, Richard Lloyd, John Lloyd of Peterwell, David Lloyd of Lloyd Jack, Thomas Johnes, of Dolau Cothy, John Jones, Thomas Lewis, Wm. Brigstocke, and James Brookes, Clerk in Holy Orders.* One would have expected that with such a body of county men taking an interest in the matter, and offering stone and slates, *to be given gratis*, the building of a town hall would be at once accomplished. No report, however, seems to have been presented at the next Quarter Sessions, as ordered—none is referred to in the records—and there is no further mention of the project.

Lampeter Bridge needed frequent repairs; so early as 1761 *Herbert Lloyd, John Lewis and Edward Vaughan are desired to inspect Lampeter Bridge, now presented as out of repair, and to agree with proper workmen and artificers to repair or rebuild it.* They did nothing to it: year after year it was presented *out of repair*. In 1765 the Court again

Ordered that Thomas Johnes, Esq., Custos, Sir Herbert Lloyd, Bart., John Paynter, Oakley Leigh, gents. and others do inspect the decays of Lampeter Bridge and agree with proper workmen and artificers to repair the same.

Still, nothing was done. Sir Herbert, at any rate, had other duties in London, and Oakley Leigh had just then one of his numerous *reputed children* affairs on hand. Five years elapse, Sir Herbert's body is buried, and the public could stand the ruined bridge no longer. The Quarter Sessions, voicing public opinion, at its Easter Court held at Cardigan in 1770, passed this resolution:—

At Michaelmas Q.S. 1765, it was ordered (as above); and whereas the said order not being put into execution they, the said Sir Herbert Lloyd, and others so named for that purpose, having neglected doing anything in obedience thereto, it is now ordered that John Adams, Thomas Johnes, Thomas Bowen, John Johnes, Henry Jones, John Jones, Edward Vaughan, Jeremiah Lloyd, and John Davies, Esquires, and David Davies and Oakley Leigh gents. be desired to inspect into the decay of the bridge, and that

they, or any two of them, agree with proper workmen and artificers to repair the same, and such agreement to be reported to the next or some subsequent Q.S.

Before the Michaelmas Court of that year a start was made, for it was then

Ordered that the County Treasurer do pay £10 Os. Od. to Oakley Leigh, being money laid out by him in the necessary repairs of Lampeter Bridge.

The following Easter saw the repairs completed, and the Court, sitting at Cardigan, ordered—

That the Treasurer do pay David Morris, carpenter, five pounds and five shillings for repairing Lampeter Bridge, in pursuance of an agreement entered into with him for that purpose by Edward Vaughan Esquire, and Oakley Leigh, gent., they having certified that the work hath been accordingly done.

Here is an interesting item with reference to the care of the King's highway. The date is Michaelmas, 1765 :—

The road at Pen-y-bont parish Llanwenog, being washed away by the violence of the floods, so that it could not possibly be repaired, without purchasing some lands adjoining property of Jeremiah Lloyd, County Coroner. Ordered that the Jury sworn at this Q.S. forthwith go upon the spot, inspect same, and portion out as much land as shall be sufficient, and make an estimate of the value, and present same to the county, that the land may be accordingly bought.

That adherents to the Roman Church met with little love at the hands of our magistrates, in 1745, would seem to be evident from this entry—be it noted that the charge is only one of vagrancy :—

David Williams, a vagrant and a Roman Catholic, committed to the House of Correction by Thos. Johnes Esquire, and now brought before this Court, and examined, remanded into the House of Correction, there to remain until the adjournment of this Court, and further order to the contrary.

The entries as to punishments are of a varied, and more or less brutal, character. The following one is of value, showing that, in 1754, it was one of the duties of the keeper of the

Lampeter house of correction, or lock-up, to tie his prisoners to the public whipping post, when ordered, and there flog them :—

Thomas John, of Llanddewy Brefi, having been at this present Q.S. try'd and found guilty for feloniously stealing and taking from James Rees, a pair of shoes, and a pair of buckles, order'd that he be stripped naked from the waist upwards, and immediately whipp'd by the Master of the House of Correction, being first tyed to the whipping post in the town of Lampeter ; until his body be bloody.

The post stood by the stocks just opposite to the "Black Lion," on the other side of the street ; the front wall of the present Town Hall probably marks the site.

Peterwell, according to the fire-side legends of the county, was often used as a court of justice—(save the word)—when Sir Herbert had a grudge or a pique against the unfortunate prisoner. The next quotation confirms the old stories in some degree. In 1762 the county treasurer was

Ordered to pay Charles David, gaoler, 20s. for bringing Margaret Williams to Peterwell to be examined, touching the murder of the wife of one Thomas John.

Lampeter must have been excited over an infant murder one winter day, for, at the Epiphany Quarter Sessions, 1773, an order is made upon the treasurer

To pay Henry Jones, of Lampeter, gent, 19s. being money by him laid out in apprehending two women, suspected guilty of murdering an infant, found dead near the river Teify in the parish of Lampeter Pont Stephan.

The county funds were used for many purposes, amongst others for paying the costs of conveying vagrants by pass to their respective parishes, and for taking prisoners to the hulks :—

Easter 1780. Daniel Evans, petty constable of Lampeter P. S. paid 18s. for his costs and charges in conveying two vagrants from Lampeter Parish to Llanbadarn-fawr, and Kilkennen parishes.

Epiphany, 1782. Treasurer to pay £20 3s. 6d. to David Lloyd, High Sheriff, for conveying Duvid Evan Daniel, a felon to one of the Hulks on the River Thames, for hard labour, pursuant to his sentence.

David Lloyd (p. 41) upon whom fell this duty, was of Allt-yroddyn, great-great-grandson of David Lloyd, of the same place, the high sheriff for 1668, a warm Royalist, who had been declared a delinquent in 1638, and had his property sequestered, for which his son afterwards compounded.

One entry of the proceedings of the Easter Quarter Sessions, 1773, stands unique, and is worthy of notice, referring as it does to certain trade customs of the period :—

Upon the further hearing of the appeal of David William of the parish of Lampeter P. S., former, against the adjudication of Henry Jones, and Edward Vaughan, Esquires, and it being duly proved that David William, as occupying the trade or business of farmer, had incurred the penalty of £20, by not making true entries with the proper officer of the number and quality of hides and skins taken by him out of the Wooze to be dried, and that Henry Jones, and Edward Vaughan Esquires had mitigated the penalty to £5, ordered that their adjudication be affirmed, and that a warrant be issued for levying the sum of £5 and likewise the sum of 20s.; being the officer's charges attending the adjudication, by distress and sale of the goods of David William, in pursuance of an Act of Parliament in that case made and provided.

The registration of meeting-houses for nonconforming worship had formerly to be done at Quarter Sessions. One such in the records refers to a congregation near Lampeter :—

Michaelmas, 1791. On the motion of Mr. Lewis Rogers, ordered that a certain house called Cribyn Bettws, in the parish of Llanfihangel Ystrad be registered as a Meeting-house for the congregation of Protestant Dissenters.*

* This congregation is now Unitarian. Its succession of ministers is probably :—

Evan Davies, Caeronen ?	..	..	—d. 1817
Arthur Williams, <i>supply</i>			
David Davies, Maespwll			
Thomas J. Griffiths (<i>Tau Gimel</i>)	..	1822	— 1841
Daniel Evans	..	..	1841
Thomas Emlyn Thomas	..	..	184[2] — 1846
Peter Joseph	..	..	1847 — 1853
John Jeremy, <i>supply</i>	..	..	1853 — 1858
Thomas J. Griffiths (<i>Tau Gimel</i>)	..	..	1858 — 1868 ?
Rees Cribin Jones	..	..	1871 — 1877
David Evans, B.A.	..	..	1877 — 1882
William Eynon Davies	..	..	1883 — 1886
David Evans	..	..	1886 — 1905 —

The county of Cardigan has no possession of greater historical value to-day than the series of its Quarter Sessions Records—intact, carefully written, and strongly bound, as they fortunately are, from 1738. Far too little use is made of them by writers who seek to tell parish history, or secure a prize offered at an *ristedd fod* for such an attempt. It is seldom one finds any reference to these volumes in such essays, and equally as seldom that we hear of any judges expressing their surprise that such mines of original matter are left unquarried by those on whose productions they have to adjudicate.



The Parish Church.

WHAT do we know of the parish church which was pulled down about the year 1821? No description of it seems to be extant, and so it is necessary to rebuild it in writing, using for the materials of such reconstruction various references to it which are contained in the Registers and Vestry Book, and certain scattered notes in divers places.

The earliest reference to Lampeter Church is probably in the Taxation of Pope Nicholas, about the year 1291, in the reign of King Edward I. Here, under the head of the Archdeaconry of Cardigan and the Deanery of Sub Ayron, the entry,

Ecclesia de Lampede, £5,

occurs immediately after a note on the church of Llanddewi Brefi. We know from what Giraldus says that he and Archbishop Baldwin both passed a night, in 1188, at Pons Stephani—(note the absence of the prefix in this place name)—on their way from Cardigan to Strata Florida Abbey; and that on the morrow the archbishop, the archdeacon, and the abbots of Whitland and Strata Florida, delivered addresses at Pons Stephani—(here note the absence of allusion to any church building). In the year 1317, King Edward II. makes a certain grant to Rhys ap Griffith, and here we get the name,

LLANPEDER TALPONT ESTEPHENE.

I agree with Mr. R. W. Banks in thinking that Talybont or Pont Stephan was the original name of the town, and that the prefix of Lampeter was added as a distinctive one after the erection of a church here. Further, I think we may conclude that a church was erected here between the years 1188, when Giraldus omits reference to any such building, and 1291, when Pope Nicholas distinctly alludes to the church of Lampeter—in other words, the building was a thirteenth century one.

Bishop Basil Jones had been told that the church razed was “a Norman one, consisting of a nave and chancel, with a single aisle throughout its length.” He, however, rather doubted the

building being a Norman one, and was only able to recall one bit of true Norman work in south-western Wales, viz., the fine chancel arch at St. Clears. It is just possible that the thirteenth century building did survive to the nineteenth, especially when we know that in the year, 1724 the sum of £2 11s. 2d. was assessed *towards Repairs of ye church*, and that £2 10s. 7d. was the amount expended on such repairs, the account being *settld 11 May, 1725 att a publick meeting of ye pishners, by Eras. Lewes, vicar, Da. Jones of Newadd, Evan Thos, of Moelfrey, Thos. Lewis, Morgn. Evan Thos., Lod. ffrancis, Dd. Wm. ffrancis, and Da. Evan Grifith, Cwmmmerthio a lys*. The account was submitted to the meeting by *Evan Da. of Llettytwppa, and Ion. Evan, of Hen [gone], churchwardens*.

For the next fifty years the vestry proceedings are missing, and it is not till 1777 that we get any further reference to the structure. Fortunately, however, a few particulars of the church life and doings of this parish can be gleaned from scattered entries in the Register Book, *bought at the expence of the parish in the year 1746; John Phillipps, Vicar, Morgan Thomas, and Evan Morgan, being Churchwardens, and Thomas Williams, Curate*.

On the 23rd February, 1744-5 (that is 1745 modern reckoning), Vicar Erasmus Lewes was buried. He had been collated on the 17th December, 1695, but it was not until the Easter Court Leet of 1742 that he was admitted a burgess of the town, in company with Walter and John Lloyd, Esquires.

Oakley Leigh at this time played a prominent part in parish matters. He was churchwarden in 1753, portreeve in 1757-8 and 1767-8, and busy in Quarter Sessions, being frequently described as *Gent*. The registers have also some facts recorded about him, as when, on the 15th January, 1766, there were baptized *David and Jemima, being Twins, the reputed children of Oakley Leigh, by Mary Price*; and also on the 28th, 7ber. 1778. *Bridgard the basturd dau. of Oakley Leigh, upon the Body of Anne, the dau. of Dd. Thos Lewis*. The sweetest entry about him is that on the 21st December, 1788, *Mr. Oakley Leigh, of Brongest, buryd*.

The church had two painted doors, one faced south; windows—one known as the *south window*—glazed and wired, with shutters on the outside; the whole building, without and within, was periodically whitewashed; the tiled roof frequently needed mending; and, in 1798, the *steeple* is ordered to be repaired; in it swung the bell, stamped,

E. E. 1721,

the materials being those of Evan Evans, of Chepstow, a bell-founder, who also cast the three at Caio.

The interior was fitted with benches, and alas! with poor wooden boxes or pews: we hear of the *Penyppumpren seat*, of Thomas Edmund's *new pew*, and of *Bole's seat*. The font was a stumbling-block to approach it. This font was removed in 1822, and by the way, and can be seen by Lampeter folks to-day. Mr. Jones, a writer, describes the church as "probably the worst of any in the district, 'more ugly than the rest, and yet, though so, containing a jewel.' The font, much mutilated by the appearance of a dyes of many generations of men, when it is seen in the churchyard, is a square basin, perhaps of the twelfth century, on a circular shaft, with emblems of the Evangelists—the angel, the lion, the ox, and the eagle—at the four corners, and is well worked; but one of the most interesting relics of the past that Wales possesses. This is worthy of careful preservation. As for the building itself, it is a public eyesore, and calls for total demolition." These words come to us with the authority of the *Archeologia Cambrensis* (1861, p. 312). This twelfth-century Norman relic now rests in the chapel of St. Mary, and is not very far distant from its original site. The emblems of the angel, the lion, the ox, and the eagle, are, in much of their workings, as sharp and as fresh as when the unknown artist carved them to the glory of God. The outer circumference of the basin is eighty-five inches, in diameter it is about three inches. Lampeter has far too few treasures in its church, and the writer would venture to suggest the propriety of restoring this font to its rightful place of honour in the church, and of erecting the new one in Maesdir Chapel. Why should the daughter adorn herself with her jewels, whilst her mother yet lives? Doubtless there would be a number of parishioners anxious to have the honour of carrying the relic back. Once there, it should be carefully lined with lead, and in the metal, deeply cut round the flat edge, so as to be read on the stone, might be placed this inscription:—*This font, formerly in the parish church taken down about 1821, was then transferred to its present place in 1822—1867; next placed in Maesdir Chapel at Caio, 1880; and in 1905, brought back to this parish church of Lampeter, during the vicariate of Dean, Bishop of Swansea.*"

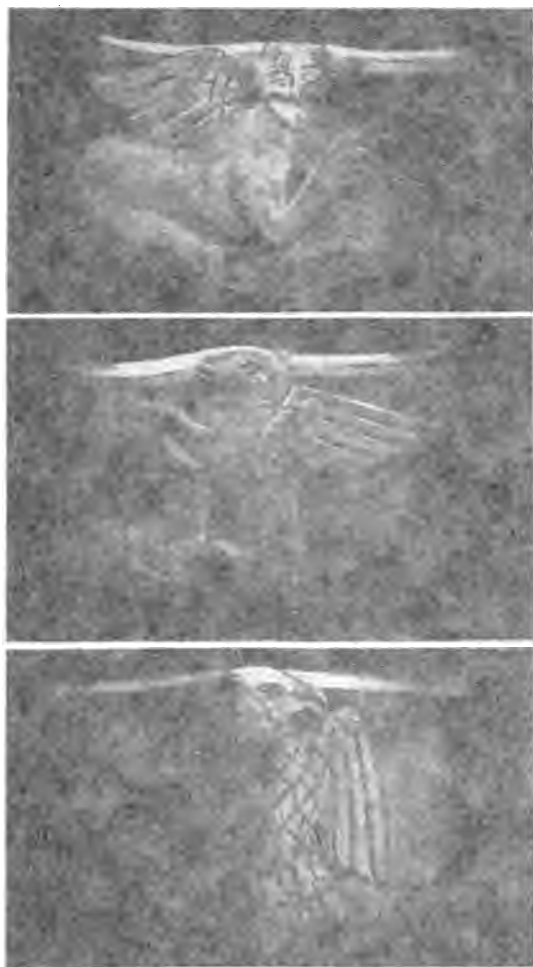


A. R. T. Jones.

EMBLEMS ON PARISH FONT.

the initials being those of Evan Evans, of Chepstow, a bell founder, who also cast the three at Caio.

The interior was fitted with benches, and alas! with proprietary boxes or pews; we hear of the *Penypompren seat*, of Charles Edmund's *new pew*, and of *Dole's seat*. The font was of stone, with steps to approach it. This font was removed in 1822 to the next building, and can be seen by Lampeter folks to-day. In 1861 a writer describes the church as "probably the worst of any" in the district, "more ugly than the rest, and yet, tho' a poor case, containing a jewel." The font, much mutilated by the sharpening of knives of many generations of men, when it used to lie in the churchyard, is a square basin, perhaps of the twelfth century, on a circular shaft, with emblems of the Evangelists—the angel, the lion, the ox, and the eagle—at the four corners, rudely worked; but one of the most interesting relics of early art that Wales possesses. This is worthy of careful preservation. As for the building itself, it is a public eyesore, it demands total demolition." These words come to us with the authority of the *Archæologia Cambrensis* (1861, p. 312). This undoubted Norman relic now rests in the chapel of St. Mary, Maesdir, not very far distant from its original site. The emblems of the angel, the lion, the ox, and the eagle, are, in much of their workings, as sharp and as fresh as when the unknown artist carved them to the glory of God. The outer circumference of the bason is eighty-five inches, in diameter it is twenty-three inches. Lampeter has far too few treasures in its midst, and the writer would venture to suggest the propriety of forthwith restoring this font to its rightful place of honour in the parish church, and of erecting the new one in Maesdir chapel. Why should the daughter adorn herself with her mother's jewels whilst her mother yet lives? Doubtless there would be a rush of parishioners anxious to have the honour of carting the font back. Once there, it should be carefully lined with lead, and in the metal, deeply cut round the flat edge, so as not to touch the stone, might be placed this inscription:—
 "This font, formerly in the parish church taken down about 1821, was then transferred to its successor, 1822—1867; next placed in Maesdir Chapel of Gase, 1880; and in 1905, brought back to this parish church of Lampeter, during the vicariate of John, Bishop of Swansea."



A. R. T. Jones.

EMBLEMS ON PARISH FONT.

and the other two of Evan Evans, of Chepstow, and the third, the latest of the three at Caio.

The font was fitted with benches, and alas! with a pair of wooden pews, we hear of the *Penyppan* church, and of *Indle's seat*. The font is a simple but noble approach to it. This font was removed to the church, and can be seen by Lampeter folk, and by those who visit the church as "probably the worst of the lot," "more ugly than the rest, and yet, the ugliest of the lot, a jewel." The font, much mutilated by the ravages of many generations of men, when it was first removed, is a square basin, perhaps of the twelfth century, with emblems of the Eucharist, the lion, the ox, and the eagle—at the top of the basin is a circular shaft, with emblems of the Eucharist, the lion, the ox, and the eagle—at the top of the shaft is a circular shaft, with emblems of the Eucharist, the lion, the ox, and the eagle. This is worthy of careful preservation, and the basin itself, it is a public eye to the "total destruction." These words come to us with the authority of the *Journal of the Archaeological Society* (1861, p. 312). The font is a Norman relic now rests in the chapel of St. Mary, not very far distant from its original site. The emblems of the eagle, the lion, the ox, and the eagle, are, in no way, less sharp and as fresh as when the unknown artist carved them to the glory of God. The outer circumference of the basin is eighty-five inches, in diameter it is twenty-three inches. Lampeter has far too few treasures in its church, and the world would venture to suggest the propriety of giving with restoration, this font to its rightful place of honour in the parish church, and of erecting the new one in Moesdir Chapel. Why should the daughter adorn herself with her mother's jewels, when for another yet livelier? Doubtless there could be a rush of parishioners anxious to have the honour of carrying the font back. Once there, it should be carefully lined with lead, and not a metal, deeply cut round the flat edge, so as not to touch the stone might be placed this inscription:—
"This font, formerly in the parish church taken down about 1821, was then transferred to its successor, 1822-1867, next placed in Moesdir Chapel of Caio, 1830, and in 1905, brought back to this parish church of Lampeter, during the vicariate of John, Bishop of Llandaff."



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EMBLEMS ON PARISH FONT.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

We read of a *reading desk joyning the pulpit*; as also of the *church chest*; and, in 1779, of *one dozen crests 3s. bought at Caermarthen*, and of *sixpence being paid for their carriage to Lampeter*. These items appear in the *Disbursements of Evan Jenkins, and Da. Davies, ch. wardens, in the reparation of the Church*, so there is no doubt about their being for the building. What were they? Hatchments would surely cost more than three pence apiece, and it is hardly likely that a dozen would be wanted at one time.

The churchyard was walled, and from its gate the road led to the *Vicarage's House*, which, straw-thatched, whitewashed, and quaintly gabled, stood opposite to the present school buildings. Many persons were interred in the church—from the chancel was the approach to the Peterwell vault—and in 1783 the vestry settled *not to suffer any to bury in the body of the church, especially those that does not pay taxes*. In 1779 a new bier for the burying of children was ordered, and *other instruments belonging to ye digging of Graves to be properly repaired*. In 1796 a new dial was needed.

That this building was a very old one is certain from the constant necessity of repairing the roof. One of the first things to which Curate William Williams had to attend was that of arranging, in 1777, with *Jenkin the mason to point roof of church, every part that lies deficient of pointing at 2d. per yard*. In 1779 occurs the item of 6s. 6d. for *repairing the Church's roof twice*, and 1s. for *100 slates for repairing the Church*. In 1798, the churchwardens received injunction from the *Rev. Mr. Bowen, Rural Dean of this Deanery, to put the church in proper repair, early in the spring, and as soon as the weather will permit*, there being included the order to *paint the roof and outside of the walls*.

The faculties for the building of private pews are worthy of notice. All applications for such had to come, in the first place, before the vestry—hence the entry, in 1778, *Consented that James Morgan is to erect a suitable seat, at the place belonging to Pen-y-pom-pren in the Parish Church*. Next came the application to the Bishop's Court, the result being a structure, which, like a freehold house, the owner could lock up in his absence, and devise by will, with his best hat and feather bed, to whomsoever he pleased. Take the case of Charles Edmunds, who was one of the wardens in 1787. A few weeks before his election as such, he went to the vestry with his application to set up a seat. The vestry, meeting at the "Black Lion," allows him *to erect a new*

pew, and to be presented to the Bishop's Court as soon as convenience suits. The pew or seat is to be fixed close to the seat belonging to Pen y pompren and also to the pillar between that and the south door of the Parish Church of Lampyr. Not only were seats allowed to be built up in the church, but, if your family increased, or for any other reason an owner desired to add a wing to his pew, he also could be accommodated by the vestry! Witness this, at Easter, 1797, when the parishioners were foregathered in the "Nag's Head," D. J. Jenkins urges upon them the need he feels of more sitting accommodation for him and his in the church, and the complaisant vestry forthwith permits him to extend his pew adjoining the present one.

What is now left to the parishioners of the furnishings and adornments of their old church?

The font bason, circa 1250.

The Registers, beginning 1695.

The "Empyrean sky" tablet to David Lloyd, died 1696.

(This and others are now "skied" in the church porch.)

The Vestry Books, beginning 1705.

The E. E. bell, dated 1721.

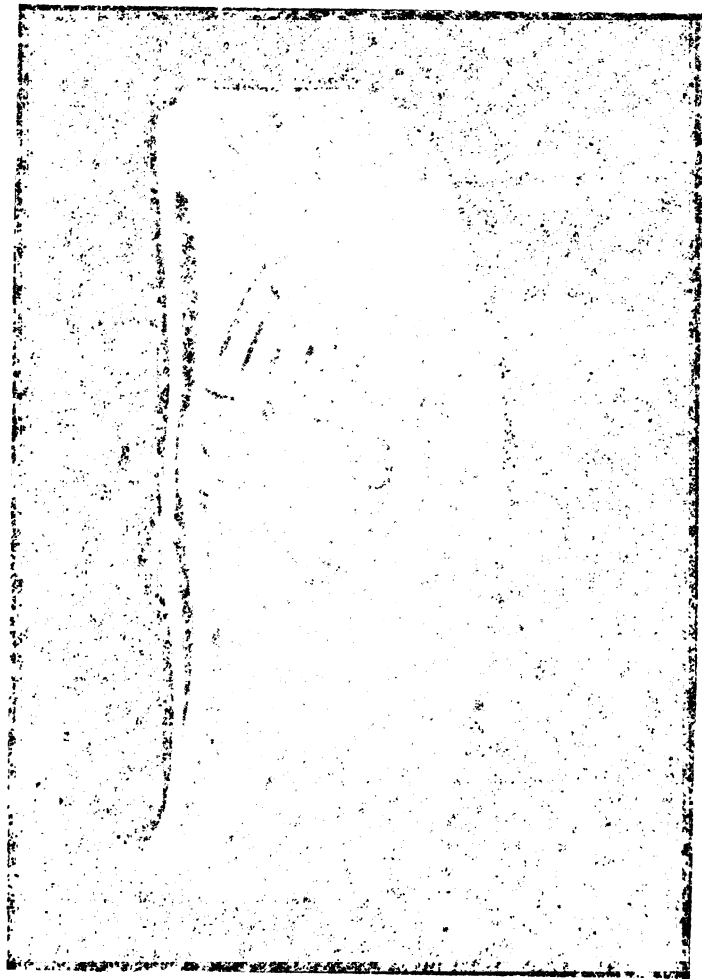
The silver Communion cup, given by Anne, second wife of Sir Herbert Lloyd, Peterwell, 1751.

Of the 1822—1867 church, there survives the gilded and coloured sun-dial, dated 1822, in the possession of Mr. William Davies, bursary clerk; and, until a short time back, the rails which "fenced" the communion table might have been seen adorning the front of a house in High Street.

Before we leave the old church, let us take a look at a few more entries in its Vestry Book and Registers, for such often throw light upon parish doings.

Moses Morgan kept the "Green Dragon" Inn, and died in office as one of the churchwardens in September, 1780, when Chelton Leigh was appointed to serve out his time to the Easter following. Moses, by his will, *ordered to the poor of this parish £3 3s. 0d., which sum was distributed by Wm. Richard, churchwarden to the applicators in the presence of Mr. Williams, Curate, and Mr. Id. Davies, mercer, on the 13th day of September 1786.* About sixty poor folks got one shilling apiece, the only item of especial interest being—

Jane Evan John, widow, of the Abbey, 1s.



PARISH FONT.

to be presented to the Bishop's Court as soon as convenient. The pew or seat is to be fixed close to the seat belonging to Peter and also to the pillar between that and the south door of the church of Llanpr. Not only were seats allowed to be built in the church, but, if your family increased, or for any other reason an owner desired to add a wing to his pew, he also could be accommodated by the vestry! Witness this, at Easter, 1797, when the parishioners were foregathered in the "Nag's Head," D. J. Jenkins urges upon them the need he feels of more sitting accommodation for him and his in the church, and the commodious vestry forthwith permits him to extend his pew adjoining the present one.

What is now left to the parishioners of the furnishings and adornments of their old church?

The font basin, circa 1250.

The Registers, beginning 1695.

The "Empyrean sky" tablet to David Lloyd, died 1696.

(This and others are now "skyed" in the church porch.)

The Vestry Books, beginning 1705.

The E. E. bell, dated 1721.

The silver communion cup, given by Anne, second wife of Sir John Peter Lloyd, Peterwell, 1751.

Of the 1867 church, there survives the gilded and enamelled altar cloth, dated 1822, in the possession of Mr. William Evans, vestry clerk; and, until a short time back, the rails which enclosed the communion table have been seen standing in the front of a house in High Street.

Before we leave the old church, let us take a look at a few memorials in its Vestry Book and Registers, for such often throw light upon parish doings.

Moses Morgan kept the "Green Dragon" Inn, and died in office as one of the churchwardens in September, 1780, when Chelton Leigh was appointed to serve out his time to the Easter following. Moses, by his will, ordered to the poor of this parish £100, which sum was distributed by Wm. Richard, churchwarden to the contributors in the presence of Mr. Williams, Curate, and Mr. Peter Jones, mercer, on the 13th day of September 1786. About 100 poor folks got one shilling apiece, the only item of especial interest being—

to Evan John, widow, of the Abbey, 1s.



PARISH FONT.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

On the 1st April, 1765, was baptized Ann, daughter of *Thomas and Ann Marshall, an English Groom at Peterwell.*

In 1788 are two entries for one girl's baptisms:—

Unpd. Baptized p. a Dissenting Minister, Catherine, dau. of Tho. Morgan, of Cwmjago, 11th February.

Three days afterwards we read:—

Baptized 14th February Catherine, dau. of Tho. Morgan, of Cwmjago.

On the 13th April, 1795, was buried *the body of David Hugh Lewis, which was found drowned in Teify; and it was supposed that he had put a period to his existence, and yt. intentionally, and consequently had not the Benefit of Clergy, etc.*

In the same year, on the 21st November, David Davies was buried. He died at Carmarthen where he was in school with Mr. Barker,* and his corpse was brought up from there in a Hearse, and interr'd here at Lampeter, aged 22 years.

The "Black Lion" was for many years in the eighteenth century kept by Thomas Williams, who, in January, 1800, was suddenly taken ill with a fit of apoplexy abt. 2 o'clock in the evening, and died abt. 5 o'clock the following morning; it was a loud call, and great admonisht. to this neighbourhood. A hearty, healthy man dying so sudden, aged 51 years.

John Leigh, junr., was the younger of two natural sons, of that name, of Oakley Leigh, who by his will bequeathed him twenty pounds, and to be kept at school two years by my executor, and eldest natural son John Leigh, who also is to allow him one pound, and five shillings a year (being the interest of the money I have paid the Trustees of the Carmarthen District of Turnpike Roads), till he attains his one and twentieth year. This lad lived twenty-eight years, and then came to an untimely end. He perished in the snow on Llancrewys mountain, in coming over from Kilcwm to his

* Rev. William Higgs Barker, M.A. (1748—1816), vicar of Caermarthen, 1796—1816; master of the Endowed Grammar School, 1767—1796; domestic chaplain to Bishops William Stuart, George Murray, and Thos. Burgess; compiler of "A Hebrew Grammar" and "A Hebrew Lexicon." Some time during the Short Peace, Lord Nelson, accompanied by Lady Hamilton, visited Carmarthen. The Mayor and Corporation requested my father to accompany them and be present when an address was presented to that hero. "No," said my father, "I cannot wait upon Lady Hamilton. To Lord Nelson personally I would cheerfully pay every respect personally, but I dare not countenance adultery." He was blamed at the time by many, but his own mind told him that he acted properly.—MS. Memoir of Rev. W. H. Barker, by his son, the Rev. John Crawford Barker, rector of St. George's, Grenada, W.I., 1838, penes Thomas William Barker, Esq., Caermarthen, secretary and registrar to the Bishop of St. David's, as was his father, John Hoyes Barker (d. 1904).

mother at Kellan, and was unfound for 5 weeks. His body was buried on the 13th February, 1802, in the parish churchyard.

What was the aspect of Lampeter street on a Sunday just one hundred years ago? The answer is to be found in a valuable manuscript volume, owned by Mr. J. H. Davies, of Cwrtmawr. It is the graphic account by "W.S"—probably William Sandys, whose book-plate is affixed to the inner front cover—of his "*Walk through South Wales, in October, 1819.*" He and his companion left Lampeter on a Sunday, 17th Oct., consequently had the satisfaction of encountering the inquisitive glances of the Welch Belles and Beaux to a degree that would have gratified the most eager candidate for popular admiration. *We enjoyed the "digito monstrari" to its utmost extent, even "the dogs barked at us as we passed the street."* However, we dared the ordeal, and one of us was even bold enough to return back alone, through the town, to recover an umbrella left behind at the inn [the "Star"], an article that cannot well be spared in this "pluwise" country.



Some of its Vicars.

TURNING now from the church building and fixtures, it is instructive to see something, if haply we can, of the lives of some men who played their parts as ministers of the church and the parish.

An early vicar's name is that of Morgan Vaughan, in 1535, which is preserved in "Valor Ecclesiasticus," where we read :—

LLANBEDER

Vicaria ibidem ex collacione Episcopi Menevensis
unde Morganus Vichan est vicarius et valet
vicaria communibus annis £vj. xiiij.s. iiij.d.
Inde decima xiiij.s. iiij.d.

- *1662. RICE POWELL.
 [Ejected ; afterwards conformed.]
- 1662, Aug. 25. ERASMUS EVANS, M.A.
 [Removed to Burton, co. Pembroke.]
- 1668. RICHARD POWELL.
 [Was this the ejected of 1662 ?]
- 1695, Dec. 17. ERASMUS LEWES, B.A.
 [Collated to both Lampeter and Bettws Bledrws, according to The MS. *Diocese Book*, 1715. The *Episcopal Act Books* have gaps about this date.]
- 1743, Nov. 12. JOHN PHILLIPPS.
 [Collated to both parishes on resignation of Erasmus Lewes.]
- 1767, Dec. 7. THOMAS DAVIES.
 [On d. of John Phillipps.]
- 1777, May 12. JOHN LEWES PHILLIPPS, M.A.
 [On d. of Thomas Davies.]

* It is with peculiar pleasure that I here acknowledge indebtedness to our able Diocesan Registrar, Mr. Thos. Wm. Barker. This help calls up memories of the long ago, when, as boys at Caermarthen, many things were held in common. He, and Mr. Walter Spurrell, and Principal Evans, to name but a few of us, can tell stories of early bird-nesting and nut-hunting at Ystrad, where the well-remembered sign, "Man traps and spring guns are set in these woods," added zest to our trespassing.—G.E.E.

- 1795, July 11. WILLIAM WILLIAMS.
[On d. of John Lewes Philipps.]
- 1805, July 13. ELIEZER WILLIAMS, M.A.
[On d. of William Williams.]
- 1820, April 12. JOHN WILLIAMS, M.A.
[On d. of Eliezer Williams ; at date of collation he was B.A.]
- 1833, Oct. 15. LLEWELYN LEWELLIN, D.C.L.
[On resignation of John Williams.]
- 1879, Jan. 31. DANIEL JONES, M.A.
[On d. of Llewelyn Lewellin.]
- 1903, Sep. 30. JOHN LLOYD, D.D., Bishop Suffragan of Swansea.
[On cession (or, strictly speaking, on resignation) of Daniel Jones to Chancellor of St. David's Cathedral.]

The Bishop of the Diocese is patron of Lampeter, in right of his see.

RICE POWEL is named by Calamy, under Llanbeder, in Cardiganshire, as one of the ejected ministers in 1662, who "afterwards conformed." Dr. Rees, in his "Nonconformity in Wales," mentions him when speaking of Morgan Howell, the eminent preacher and teaching elder in the nonconforming congregations of Cilgwyn, Caeronen, and Crug-y-maen, who "joined the Congregational Church in Cardiganshire, then under the pastoral care of Mr. Rees Powell, of Lampeter, in February, 1654. . . . Mr. Rees Powell, of Lampeter, Mr. Roderick Davies, of Llanllwch-haiarn, and Mr. Thomas Evans, of Ystrad, were for some time deprived of their livings, but afterwards conformed." I have not met with his name in any references other than these quoted. It is possible that he was the Richard Powell who, in 1668, succeeded Erasmus Evans as minister of the parish.

ERASMUS EVANS, M.A. He was the youngest child of David Evans, Esq., who bought the land at Peterwell and built the first mansion there, his mother being Mary, daughter of John Lloyd Jenkin, of Blaenhiroth, in the parish of Llangennech, county of Caermarthen.

ERASMUS LEWES, B.A., was collated vicar of Lampeter and rector of Bettws Bledrws on the 17th December, 1695. He

might have been doing duty in the parish for a few months before his collation, as his is the hand which began to write the present earliest parish register, which opens with a record of burial on the 3rd May in that year; though, as the first few entries are not in chronological sequence, it is quite likely that, finding no register here, he promptly began this one with entries furnished by the sexton.

His great-grandfather was the Rev. Thomas Lloyd, treasurer of the Cathedral Church of St. David's, whose half-recumbent figure is portrayed in cassock, gown, and hood, with a book in the left hand, on an altar tomb, with Cinquecento work canopy, in the eastern arch of the Cathedral. Treasurer Lloyd's daughter Lettice married Thomas Lewes, of Gernos, Esq., and of their son John, Vicar Erasmus was the sixth and youngest child, as we learn from his memorial tablet, now skied in the porch, whereas it ought to be in a like readable position in the present church as it was in its predecessor. Educated at Jesus College, Oxford, where he matriculated on the 22nd February, 1683-4, at the age of 20, taking his B.A. in 1688, he received priest's orders on the 21st September, 1690, at the hands of the Bishop of Winchester. He was "perhaps vicar of Roch Castle, 1692, and of Brawdy, co. Pembroke, 1694."

As we have previously seen, the earliest parish document now extant is *The Account of the overseers of the poor*, beginning in the year 1705, and from these precious pages we find Vicar Lewes frequently and rightly presiding at "a publick meeting of ye parishers." The registers, too, bear their evidence to his sense of order and his desire not to omit any details of importance, even to recording a baptism, in 1696, by his near neighbour, *David Roberts, a Presbyterian preacher*—the minister of Cilgwyn, where the congregation numbered 1,000 hearers, and amongst them twenty county voters. High and lowly ranks get his notice: now it is the *lady of Peterwell*, on the next page a *poor pensioner*. He notes the burials of a *wandering beggar yt. dyed on the rode*; of a man *who dyed at Lampeter, on his way home*; of a mother and daughter *killed by a wall yt. fell upon ym. in ye night time*; of the son of David Howel, *who dyed at Lampeter mill of ye small pox, and was carried to Llanwenen to be burried*; and of a boy *killed by lightning ye day before [29th June] at Lampeter fair*.

His registers tell us that in 1696 David John was *ye clerk*; that one Evan of Llanrhytyd parish, in 1700, *dyed a prisoner in*

Llanbedr gaol; that, in 1720, one David Rees lived by *ye great mill*; and how that, in 1722, he buried *Wm. Glandynin a Scottish fiddler*. We know who were his sextons, who held the office of excise in the town, who were *reputed* parents, and that in 1732 *John Morris Hopkyn of ye psh. of Llanbadarnfawr dyd at Lampeter on his way home from Hereford Assizes*.

The ravages of small-pox are noted; so, too, the important fact that, in 1731, *Anne Walter of ye town, widow, was buried in coffin*; and that from the 8th July in that year *as many as have a ink under the names were buried in coffins*. Richard Jenkins, agent at *Peterwell*, and Elizabeth, wife of *Richard ye taylor of ye town*, were both buried in a coffin in 1735, the last to be so described by the careful vicar. In fact, we get more insight to Lampeter people, where they lived, and what they did, for the period of his vicariate, than we do for some years after his death.

He had a daughter named Lettis, who, according to her father's entry in the register, in 1740, by license,

Marry'd Aprill ye ninth, Abell Gower of the parish of Kilgerran, in ye county of Pembroke.

Abell was one of the Gowers of Glandofan and Castell Maelgwyn, and, says the Rev. Wm. Edmunds in 1860, "the names of Abel, Erasmus, and Lewes are frequent family names with the Gowers."

He died, in his eighty-second year, on the 19th of February, 1744, and was buried on the 23rd, being described in the register and on his tablet as *Vicar of Lampeter 50 years*. He resigned both his livings in 1743, and on the 12th of November in that year his successor was collated to Lampeter and Bettws Bledrws.

That Vicar Lewes was a scholar and poet, as well as a conscientious parish minister, is evident from the fact that he was consulted by and assisted John Rhydderch, in the preparation of his "English and Welsh Dictionary: or, the English before the Welch," which was printed by Rhydderch at Salop in 1725. In his Welsh preface to it Rhydderch says:—

I hope that this book will be of some interest and benefit to the people of North and South Wales, because one of the three manuscript dictionaries I mentioned above was compiled by the Rev. Mr. Erasmus Lewes, vicar of Llanbedr Pont Stephan, from whose collection I trust you will find

in the leading words such as are used throughout South Wales, and are strange to us in Gwynedd [North Wales]; to which he added many words from the collection of that learned and diligent Brython, Mr. Edward Llwyd, A.M.

In a foot-note to his account of the dictionary in the "Cam-brian Bibliography," p. 342, the Rev. Wm. Rowlands (*Gwilym Lleyrn*) alludes to a manuscript volume, "*Briwsion o'r Brydydd-iaeth Gymreig*," as containing certain *englynion* composed by Vicar Erasmus. These are given in "*Gwyliedydd*," ii., p. 347, and from a copy of them this one is quoted :—

Gwell diwrnod fawr-glod i'r Arglwydd—deg Iesu,
Yn dy gysegr hylwydd ;
Na mil mewn chwant soniantswydd
Dan ystryw di-onestrwydd.

JOHN PHILLIPPS, the next vicar, was collated to Lampeter and Bettws Bledrws on the 12th November, 1743. He was ordained priest on the 11th May, 1735, by Nicholas Claggett, the hundred-and-first Bishop of St. David's, who saw fit, on the day following, to institute Phillipps as vicar of St. Clears and its adjoining parish of Llanginning. On the 6th August, 1763, his son, John Phillipps, junr., B.A., was licensed to Llanginning, on the nomination of his father. It is probable that he was of the family of Phillipps of Llwyn-cru, who hold the presentation to St. Clears. In the year 1746, when he began to use the register with two clasps, Thomas Williams was his curate, the vicar probably being non-resident. His name does not occur in the well-kept records of the Quarter Sessions, which begin in 1739, nor, other than on the title page, in the Parish Register, nor yet in the Court Leet presentments.

THOMAS DAVIES was collated vicar of Lampeter on the 7th December, 1767, on the death of John Phillipps. There is no appearance of his name as rector of Bettws Bledrws, nor would there seem to be any further knowledge of him. Was he a non-resident vicar? On the 31st January, 1774, at the Court Leet held in the house of John Morgan, portreeve, amongst those presented burgesses was the *Rev. Wm. Williams, curate of Lampeter*, of whom the first mention is made, in what appears to be his own autograph, on the title page of the register—*23rd. February, 1772, Wm. Williams, Curate*. The name of Vicar Davies is entirely absent from all available local records, and wherever

it should naturally appear, we invariably get that of Curate Williams active in all parish matters. He is at vestry meetings, he makes interesting entries in the register, and, in August, 1779, the S.P.G. addresses him as *the Rev. W. Williams, Minister of Lampeter Pont Stephen*. All signs point to his being practically vicar of the parish from 1772, and to his being the same William Williams who was collated vicar on the 11th July, 1795, and who was buried on the 6th March, 1805, *Vicar of this Parish, aged 62*.

JOHN LEWES PHILLIPPS, M.A., was evidently another non-resident vicar, collated on the 12th May, 1777. Of him and his connection with Lampeter we have no further knowledge. He may have been the son of Vicar John Phillipps, who as *John Phillipps, jr., B.A.*, had been licensed to Llanginning, in 1763, *on the nomination of his father*.

WILLIAM WILLIAMS has just been named; all that we read of him points to his being a man who lived and worked amongst his own people. For some reason or another the year 1779 was an unusually active one in church work in this parish. Curate William Williams was then in the full swing of a busy life. He never minced matters when making his entries in the parish register, and we may be sure he was not the minister to be idle and indolent. He was interested in collecting money towards *relieving and supporting the distress'd clergy, catechists, and school-masters in foreign countries*. In company with his wardens, David Edwards, of the town, and John Thomas, of Gwarcoed, he goes through the parish in July and August and collects the sum of £2 2s. Od., and then is careful to enter the list of donors on the fly leaf of one of his books. It is probably the earliest local list of its kind now available:—

	£	s.	d.
John Adams †	1	1	0
Wm. Williams, Cl.	0	2	6
Dd. Davies, mercer	0	2	6
Elizth. Philipps, Vicarage	0	2	6
Mr. Oakley Leigh, Brongast... ..	0	1	0
David Evan, Abergranell	0	1	0
Rachel Davies, Maespuwl	0	0	6

† Owner of Peterwell, s. of Elizabeth (sister to Sir Herbert Lloyd) by her marriage with John Adams, of Whitland, co. Caermarthen; M.P. for the borough of Caermarthen, 1774—1780.

	£	s.	d.
<i>Evan Griffith, Blaenplwyf</i> ...	0	0	6
<i>Wm. Thomas, Ffrwydrhwyad</i> ...	0	1	0
<i>John Evan, Glandwylas</i> ...	0	0	6
<i>John Davies, Cappel</i> ...	0	1	0
<i>Chelton Leigh, Swan Inn</i> ...	0	1	0
<i>Josiah Jones, Mazon</i> ...	0	0	6
<i>Griffith Davies, Currier</i> ...	0	0	6
<i>Mr. Owens, Officer of Excise</i> ...	0	1	0
<i>Charles Edmund, Town</i> ...	0	1	0
<i>Edw. Jenkins, sadler</i> ...	0	1	0
<i>Wm. Davies, Nag's Head</i> ...	0	1	0
<i>Dd. Edwards, Sadler</i> ...	0	0	6
<i>Jno. Francis, maltster</i> ...	0	0	6
<i>Jas. Morgan, Penpompren</i> ...	0	1	0
Total	£2	2	0

London, 31 Aug. 1779, Received of the Rev. Wm. Williams, minister of Lampeter Pont Stephen, Cardiganshire, the sum of £2 2s. Od., being so much collected on His Majesty's Letter in the said parish for the use of the Society for the Propagation of the Gospel in Foreign Parts. Wm. Morice, Secretary.

What had led up to this collection? At a vestry held in the house of Daniel Evans, on the 4th August, the curate, like a wise man, had taken the parishioners into his confidence, and after explaining the aims and objects of the Society, they thus record their sentiments:—*The parishioners in general are very willing to contribute according to our abilities towards propagating the Holy Gospel in foreign parts, as has been requested and propos'd by His Majesty, the Archbishop of Canterbury, and the Lord Bishop of St. David's, and are fully satisfy'd that the Plan is very laudable.*

We have possibly a reference to the beginning of the Grammar School in the minutes of a vestry held at the "Black Lion" on the 22nd October, 1787, when it was ordered *to have a school opened at this parish church for a limited time, untill such time as the parishioners can occupy a convenient school-house for the keeping of the school.* On the other hand it is quite likely that here we have the first announcement of the starting of an elementary school, as we call it now. Be that as it may, a year only had to elapse before it was found that the pews of the parish church were

unsuitable for the purpose, and on the 16th December, 1788, the vestry agrees *that no school should be kept at Church, unless the reparation is forthwith made up; and then the parishioners will consider whether a school should be kept there or not?* There is no further entry as to whether or not the parishioners did *consider*.

ELIEZER WILLIAMS, M.A., is separately dealt with in the biographical chapters. He was brother to the Rev. Peter Bayley Williams (d. 22nd November, 1837, æt. 70), rector of Llanrug and Llanberis, a deputy lieutenant for Carnarvonshire, no mean antiquary, and author of the "*History of the Eryri Mountains*" and other topographical works.

JOHN WILLIAMS, M.A., has likewise especial notice. He was non-resident for a portion of his incumbency. One of his old Llandovery "boys," the Rev. David William Herbert, B.A., vicar of Tremaen and Blaenporth, gave the writer divers interesting reminiscences of the first warden of that noted school: he was certainly one who won and retained his pupils' esteem and veneration.

LLEWELYN LEWELLIN, D.C.L., was vicar for forty-five years, from 1833 to his death in November, 1878. He was the son of Richard Lewellin, of Coity, county of Glamorgan, Esq. An alumnus of Jesus College, Oxford, he matriculated on the 2nd May, 1818, aged 19; was scholar, 1821-26; B.A., 1822; M.A., 1824; B.C.L., 1827; D.C.L., 1829; and Master of the Schools, Oxford, 1825-6. Appointed first principal of St. David's College, at its opening in 1827; he presided over its destinies for fifty-one years. Bishop Thirlwall made him Dean of St. David's in 1839. From his diary, † 1860—1862, we get an idea of the apportionment of time to his deanery, his parish, and his college:—

1860, 1 Jan., *At Aberayron.*

3 " *Gr. Sessions.*

4 " *Returned to Lampeter.*

8 " *Preached in Chapel.*

13 " *Arrived at St. David's.*

31 " *Returned to Lampeter.*

2 Feb., *College met. Two entered.*

15 March, *Chapter at St. David's.*

18 " *Dr. Williams in Chapel. I preached at Warren and St. Twynells.*

† Bought at a sale at Lampeter, in 1904, and now *peneas me.*—G.E.E.

- 1860, 28 March, *Lloyd Davies' Funeral at Bangor.*
 29 " *Vacation commenced.*
 1 April, *I in Church.*
 15 " *St. George's, Hanover Square.*
 22 " *All Saints, Margt. Street.*
 24 " *Slept at Gloster.*
 29 " *I in Church, Dr. Wms. in Chapel.*
 21 June, *Examinations commenced.*
 24 " *Mr. Payne Smith, morn. ; Dr. Wms., eveng.*
 26 " *Bp. of St. David's arrived and returned.*
 28 " *Four degrees of B.D. conferred.*
 1 July, *I read Comn. in Church ; Dr. Wms. in Chapel.*
 3 " *At Aberayron, Education Board.*
 15 " *Preached in Church.*
 21 " *Arrived at St. David's.*
 29 " *Preached in Choir.*
 21 Aug., *Abergwili. Saw the Channel Fleet at Milford.*
 26 " *Preached in Choir, Sacrt.*
 11 Sept., *I saw the "Great Eastern."*
 29 " *College meets.*
 1 Oct., *Admitted 10 new men.*
 9 " *Visitation on at Cardigan.*
 22 " *Warden of Llandovery in Church.*
 14 Dec., *Vacations commenced.*
 25 " *I in Church ; no service in Chapel.*
 1861, 2 Feb., *College met. Two entered.*
 3 " *Dr. Williams morn. I in Eve. Morn. I in Church.*
 31 March, *Easter Sunday. Archd. North in Church in the morn., I in Chapel at ½ past 3.*
 1 April, *Left for London.*
 17 " *Arrived home ; College met.*
 26 June, *List of Places given out.*
 27 " *Degrees (3) Conferred.*
 30 " *Preached in Church. Ch. Lloyd in eve., Bilingual.*
 22 July, *I left for St. David's.*
 23 " *Arrived.*
 3 Aug., *63rd Birthday.*
 29 " *Went by water to Hobbs' Point.*
 25 Sept., *Arrived at home from Cardigan.*

- 1861, 29 Sept., *R. W. Last Sermon, even., Mr. Bunsen || in English.*
- 1862, 1 Feb., *Term began.*
- 10 April, *Chapter Meeting at St. David's.*
- 19 " *'Fairy' foaled in the night.*
- 8 June, *Dr. Wms. and W.N. Chapel, I and W.O.E., Church.*
- 12 " *Dr. Williams left for Bd. Chalk.*
- 17 " *Examiners arrived.*
- 18 " *Examin. began, 37 men.*
- 22 " *Mr. Perowne, morn.; Mr. Gandell, eve. in Chapel.*
- 24 " *Class List, 35 passed, 2 fd., Allin A. passed.*
- 1 July, *Gr. Sessions.*
- 4 " *C.C.C. and Educn. Board at Aberayron.*
- 20 " *I in Church in morn.; W.O.E. eve.*
- 21 " *Left for St. David's.*
- 25 " *Audit; Dinner here, 18 at it; I preached in the Choir.*
- 27 " *I preached and Admin. Sacrament in Choir.*
- 2 Aug., *I preached in Choir; 64 years old.*

These and many similar entries give a fair idea of the dean's interests and daily life. We shall see, in the chapter on "Earliest College Days," that all was not plain sailing between him and his colleagues; and, much as we may admire Lewellin as a preacher and a dean, it is quite open to question the wisdom of his retaining the principalship of the college for half a century; probably he would have studied its highest interests, and served it better, had he retired on receipt of the memorable letters from Vice-principal Harold Browne. With his predecessors, Erasmus Lewes, William Williams, and Eliezer Williams, all that can die of him rests within the precincts of the parish burial-ground.

|| The Rev. Henry George Bunsen, M.A. (d. 1885), rector of Donington, Salop, eldest son of Baron Bunsen. At Rugby, under Dr. Arnold. When at Oriel, he happened to be passing by at the moment that Jowett's skiff was upset, in one of the lower reaches of the river; and ever after the Master of Balliol spoke of Bunsen as having acted the part of the Good Samaritan on that memorable day in the Master's student life.—G.E.E.

Nonconformity.

FOR the beginning of nonconforming worship we must look, not in the parish itself, but just over its borders at Caeronen, Cilgwyn, and Coedgleision.

At Caeronen (or Cellan, as it was first known), the dissenting interest dates from before the Commonwealth. It is said that Vavasor Powell came to preach at Ddolgam (Coedmorfach) about the year 1642. The congregation at first assembled for worship in secret at dwellings, owing to the persecuting spirit of the times; and its first meeting-house, erected soon after 1661, adjoined a farm-house, with a door of communication between them, to afford the worshippers a means of escape from arrest—a contrivance which many other nonconforming congregations had recourse to in those days. This modest building is that alluded to* in this application for a licence in 1672:—

Licence to Evan Hughes to be a Congr. Teacher at the house of David Hughes of Kellan, in Cardigansh.

The second meeting-house, still standing, and now used as a barn,† was built in 1747, on a lease of ninety-nine years, given by Mrs. Letitia Lloyd, of Caeronen.

The third meeting-house was erected in 1846, on ground given by Mr. William Davies, of Trebannau.

It appears that the congregation was one of five or more branches forming one church ministered to by various ministers. The Rev. Timothy Davies, in his diary, 1735—1770, refers to these branches as Abermeurig, Blaenpenal, Caeronen, Cilgwyn, and Llwynrhys.

* State Papers, Domestic Series, Charles II.; Entry Book 38a, p. 266.

† On Sunday afternoon, the 22nd November, 1903, I visited this old meeting-house, in company with my father's venerable friend, Thomas Evans (b. 30th Sept., 1818), the senior member of Caeronen Chapel, who had worshipped in the old place, and gave me many interesting particulars about it and its ministers. The front panelling of a gallery, entered by stone steps from the outside, was then *in situ*. The farm of which it is a part is known as Pentrefelin, and is about half-a-mile distant from the present chapel.—G.E.E.

- 1735, June 15. *I preached at Abermeurig.*
 June 22. *Sacrament Day at Kilgwyn. Mr. E[van]
 D[avies] administered.*
 June 29. *Preach'd at Llwynrhys and Blaenpenal.*
 July 6. *Preach'd at Kellan and Kilgwyn.*

The following are the names of some of the laborious and faithful men who, until the passing of the Act of Toleration in 1689, always at the risk of imprisonment, and often in much affliction, undauntedly ministered to these associated congregations :—

JOHN EVANS had received Presbyterian ordination during the Commonwealth, and officiated at Bangor-on-Teify and Henllan for five years before the Restoration. After 1662 he preached to the Cellan congregation for some time. At this period "he was much tempted to conform. His great patron, David Lloyd Gwyn, Esq., offered him a rich patronage, but he durst not accept it." He died soon after, 1662.

JOHN HANMER, an itinerant preacher in the counties of Brecon and Radnor, employed by the Commissioners during the Commonwealth; but after his ejection in 1662, "he served the congregation at Cellan with great humility and success." He had a long and troublous life. In the book referred to above we read (p. 273), *Licence to John Hamer of Llanbister in Radnorsh. Congr. Teacher.*

DAVID JONES, M.A. Educated at Oxford, and ordained according to Presbyterian usage. After his ejection from Llanbadarnfawr, he officiated as a nonconformist, and was much persecuted in consequence. He was a learned man, and the author of many books. He died of consumption in 1700.

EVAN HUGHES. Ejected from Llandyfriog in 1662. His name appears in the above extract; he had a long and troublous life, but it is recorded of him that "he had various trials and difficulties, but his patience was exemplary."

MORGAN HOWELL. Born at Bettws Bledrws. Began to preach as a nonconformist four or five years before the Restoration, and continued to do so almost to the close of the seventeenth century.

Before proceeding briefly to enumerate some of the other ministers who immediately followed the ejected ones, let us see

what the long-missing Cilgwyn Church Book† contains about these branch congregations.

CILGWYN CHURCH BOOK. ||

A List of such as were Members of the Dissenting Protestant Church of Christ, meeting at Cu'ronnen, Crugymaen, Llwyn Rhys, and Kilgwyn from the year 1692 to the year 1698.

David Jones }
David Edwards } Pastors.

Morgan Howel }
David John Rees } Teachers.

John Jones } Pres: gub[ernator.]
Griffith Hugh } Pres: gub.

David Evans }
Evan John } Deacons.

&c. &c. &c. &c.

In the year 1704 and before that,

Philip Pugh
&c. &c.

A List or Catalogue of Members of the Church of Christ meeting at Kilgwyn, 1728, &c. pp. 9—16.

Philip Pugh }
Evan Davies } Pastors

† These extracts were taken from the manuscript book itself in April, 1860, by the late Walter D. Jeremy, M.A., Barrister-at-law, Benchet of the Honourable Society of Gray's Inn, and J.P. for Cardiganshire. His sheets are now before me, by the kindness of his nephew, Principal Walter J. Evans, M.A., Caermarthen. Where is the original book? For it I have hunted persistently during the last three years. All signs point to its being at Lampeter, where it is said to have been delivered to the late Jenkin Davies, printer, by the Rev. Evan Lewis (d. 1864), minister of Capel Cilgwyn, who had some idea of having it printed. Frequent applications have been made by different friends to Mrs. Jenkin Davies, Lampeter, to ascertain for a certainty if she yet has it in her custody; to all such, however, she refuses permission to see it, and will give no information about it. To most callers she refuses even to answer the door, though known to be in the house. The nearest approach to any definite knowledge about it is her reply, on the 16th June, 1904, to one caller, who, making application on my behalf for permission to view the MSS., was told, "I don't know where they are; I lent them to somebody; I will get them back, and will then send for you." Surely the day must come when this invaluable volume will enter the portals of the Welsh National Library, and there to be safe and available to all.—G.E.E.

|| The extracts as made by W. D. Jeremy were printed in the *Welsh Gazette*, Aberystwyth, 21st January, 1904.—G.E.E.

Dy'd. Members of Kilgwyn Congregation from the year 1718 exclusive, to the yr. 1728 inclusive."

[Here follow the Names.]

The Names of Adult members of Cilgwyn yt. dy'd since the yr. 1728.

[Here follow the Names.]

inter alios :—

1747. *Mr. Evan Davies, dy'd 10 br. 10th 1747; bury'd the 12th; ordained April 13th. 1726; aged 71 years.*

1755. *Mrs. M. Davies, Felindre.*

Members of the Church of Christ meeting at Kilgwyn, Caer-onen, and Abermeryig, from the year 1736-7 [sic] when those of Llanbadarn Odyn separated :—

<i>Philip Pugh</i>	} Pastors.
<i>Evan Davies</i>	
<i>Timothy Davies</i>	

Evan Griffith, pres. gub.

Mary, wife of James Jenkin, of Olm.

Thomas Williams, Lampeter.

Sarah, wife of Walter Thomas, Cyssuch.

Mrs. Lloyd, of Lloydjack.

[The list is brought down to the yr. 1748.]

Members of the Church of Christ, meeting at Llwynpiod, 1738.

<i>Philip Pugh</i>	} Pastors.
<i>Evan Davies</i>	
<i>Timothy Davies</i>	

DISSENTING PROTESTANT MINISTERS IN SOUTH WALES.

Amongst the sixty-seven names in list are those of

James Lewis, of Pencader; ord. 1706 [aged 64 in 1738].

David Jenkins, of Crug-y-maen; ord. in June 1708.

Philip Pugh, of Blaenpennal; ord. in Oct., 1709.

Christmas Samuel, of Pant-teg; ord. 1710.

Henry Palmer, of Henllan; ord. 8br., 1721, obiit 1742.

David Seyes, of Llechryd; ord. Aug., 1725, ob. 1741.

Evan Davies, of Kilgwyn ; ord. 1726, obiit 1747.
Jenkin Jones, of Llwynrhydowen ; ord. Apr. 1726, obiit 1742.
Timothy Davies, of Kilgwyn ; ord. May, 1737.
David Lloyd, of Brynberian ; ord. 23 June, 1743.
John Lewis, ordained at Pencader, 3 Aug., 1743.
Owen Davies, of Crofft-y-cyff } both ord. at Crofft-y-cyff,
James Davies, of Abermeurig } 6 & 7 Oct., 1743.
Thomas Morgan, of Henllan, 26 June, 1746.
David Lloyd, of Llwynrhydowen, ,, 1746.

These particulars only make us the more anxious to see the Cilgwyn Church Book itself, and to know that it is in a place of safety.

To continue an account of some of the early ministers :

DAVID EDWARDES. A native of Cellan, a grandson of Peter Edwardes, of Deri-odwyn ; and cousin of the Rev. John Jones, of Llwynrhys—the first dissenting minister in Cardiganshire. Ordained in 1688, he ministered at Caeronen for thirty-six years. He appears to have received a good education, and held a prominent position among the associated ministers. He was brother to John Edwardes (1723—1796), great-grandfather of Mr. John Edwardes Rogers, § J.P., of Abermeurig, who, writing on the 28th February, 1905, says :—

David Edwardes, of Abermeurig, was the builder of the first chapel at Abermeurig, which was then, I believe, Presbyterian. Before that he held services here at Abermeurig. He used to preach here and at Cilgwyn, and Caeronen, and other places. He was a great friend of Philip Pugh, and he left Philip Pugh many of his books. The inscription on his gravestone in Nantcwnlle churchyard is as follows :—

*Here lieth the body of David Edwardes,
 who departed this life the 29th day of Sep-
 tember, 1716, aged 56.*

§ Mr. Rogers, in sending me this, corrects an error on p. 40. He writes :—*My grandfather, Lewis Rogers (1744—1799), m. (1782) Anne, only dau. of John Edwardes (1723—1796). My father, Dr. John Rogers, was the sole survivor of the issue of that marriage. John Edwardes was not the builder of the present Abermeurig. His s., Dr. David Edwardes, built it, about 1790, shortly before his marriage. His father then left, and went to live at a neighbouring house of his called Hafod, where he died. Dr. David Edwardes died without issue, and his estate fell to my grandmother, Mrs. Lewis Rogers. John Edwardes m. Ann Thomas, of Longhouse, Pembrokeshire. A curious thing about it is that Peter Edwardes, of Abermeurig, John Edwardes's father, m. Diana Thomas, of Longhouse. It is pleasant to record the fact that a few months ago Mr. Rogers gave the Unitarian congregation, worshipping at Rhydygwin Chapel, not far from Abermeurig, sufficient land to enable it to make a necessary extension of the structure.—G.E.E.*

JENKIN JONES. A son of the Rev. John Jones, of Llwynrhys, and a brother of David Jones, captain in the Life Guards in the time of King William III., and who, it is said, was present at the Battle of the Boyne. He became associated with the Rev. David Edwardes in 1695, and, in conjunction with his ministerial colleagues, kept a flourishing school at Cilgwyn. His youngest daughter was married to the Rev. Timothy Davies, of Felindre.

DAVID JENKINS. Educated at the Presbyterian Academy, Caermarthen, by the Rev. William Evans, and ordained in 1708, "to officiate chiefly at Crug-y-maen, but to minister also to the other associated congregations." He died in 1758, when the Rev. David Lloyd, of Brynlllefrith, declined an invitation to be his successor.

PHILIP PUGH.* This highly respected minister was a native of Hendref, in this county, and born in 1679. His name appears in Walter Wilson's list of students educated (1690-7) by the Rev. Samuel Jones, M.A., and at Abergavenny (1697—1702) by the Rev. Roger Griffith. On the completion of his studies at the latter place, he returned to his native county, and, after preaching for some years, was ordained, in October, 1709, as co-pastor with the Revs. David Edwardes and Jenkin Jones. His pastorate extended over a period of fifty-one years. He was an able and impressive preacher, and to him the Rev. David Davis, of Castell Hywel, in his "Ffarwel i'r Byd a'r Eglwys," attributes some of his early religious impressions:—

Taer y galwai Meistir Pugh
Ienctyd ffol i geisio Duw;
Rhaf o'i eiriau aeth fel hoelion,
Gyda bendith, at fy nghalon.

Mr. Pugh belonged to a wealthy family, and was himself in affluent circumstances throughout his life, and, having both the power and the will to do good, he was a benefactor in his neighbourhood. It has been supposed that he ministered to the associated congregations gratuitously, or nearly so. His co-pastor, the Rev. Timothy Davies, frequently refers to him in his diary:—

I went with Mr. Pugh to the Xtning of W.J.'s child. In the first place he pray'd a short prayer, begging grace to perform the

* For further particulars see p. 39.—G.E.E.

ordinance by faith, with an acknowledgment of God's favour in giving such ordinance. Then he read the words of Institution, St. Matt. xxviii. 18 to end. Here he expounded and showed that infants were baptized by the form of the Commission, "all the Gentiles"—the water signifies the purification of the Spirit, and it is likely to be performed by sprinkling, in allusion to the blood of the Sacrifice, or the blood of Xt., which was shed for us. Here he call'd for the Infant, and baptized him; then prayed to God to bless the child, and to restore the mother, and so concluded.

The Rev. and dear Mr. Philip Pugh was removed from his labours here to his Eternal Rest, July the 12th, being a Saturday morning, about 9 o'clock, and bury'd the 15th, 1760, at Llanddewi Brefi. I served with him as a Son with a Father, 27 years, and about two months. How pleasant was the service! May God Almighty help me to follow him, and finish as he did. His name and memory will be highly valued by me.

JAMES DAVIES. He was educated at the Presbyterian Academy, under the Rev. William Evans; and was ordained in 1743, as co-pastor with the Rev. Philip Pugh "at Cilgwyn and the other places." He was the father of the Revs. Evan Davies, of Llanedi, and Daniel Davies, of Ynysgau, Merthyr.

EVAN DAVIES was born at Llechryd, and received a good education. Ordained as assistant to the Rev. Philip Pugh in 1726. At that time he was fifty years of age, but it has been conjectured that he had previously been officiating as a lay preacher. He died in 1747, aged seventy-one years.

TIMOTHY DAVIES. A native of Cellan, and said, but without sufficient evidence, to have been the son of the above Rev. Evan Davies. Educated at the Presbyterian Academy, under the Rev. Thomas Perrott (1715-34), and, in 1737, ordained as an assistant to the Rev. Philip Pugh. His dear mother, at Kilgwyn, after 11 days' illness, departed this life on the 7th January, 1738/9. He was married at Llangeitho, 19 June—a Thursday—1740, per Rev. John Rowlands, parson of the place, from whence I came to Blaeneu Kellan,—my mother-in-law being taken ill about a fortnight before. His wife was Sarah (d. 1755), youngest daughter of the Rev. Jenkin Jones. His mother-in-law dy'd after a 7 weeks' illness in July the 21st—being a Monday—1740, about $\frac{1}{2}$ a mile beyond Kellan,

and was bury'd at Llanbadarn Odyn, the 24th, 1740, five weeks exactly after I was marry'd. An awful dispensation! His children were:—

Sarah,	b. 1741,	christened by Rev. Philip Pugh at Kaeronen.
Jonathan,	b. 1743,	„ — do. — Blaenau Kellan.
David,	b. 1746,	„ — do. — do.

Madam Pugh being present at the Christening. He d. 12th October, 1768.

Mary,	b. 1749,	„ — do. — do.
Evan,	b. 1752,	„ — do. — do.

[Succeeded his father at Caeronen and Cilgwyn; founder of the Cribyn congregation. m. (1) 8th May, 1783, at Cellan Church, Jane Davies (d. 1807), of Bailiau; (2) Elizabeth (d. 1848), dau. of Walter Davies, of Maespwll. Died 1817.]

Rachel, b. 1755, „ — do. at Velindre.

The day after her mother's departure, I agreed with Mary, wife of Anthony Thomas, for nursing her for a whole year. She was with her 2 years and one quarter.

My very dear wife was brought to bed, 16th July, 1755, being a Wednesday, and delivered of a daughter about noon; seemed tolerably well (consideratio considerandis) till the Lord's Day morning, July 20, when she was very ill, and continued so till about 9 at night, when she departed.

The last entry made by the Rev. Timothy Davies in his diary, from which these quotations are taken—the original, vellum-jacketed and brass-clasped, being now before the writer—is on the 25th May, 1771, in which year he died. He began to register his baptisms in it on the 27th March, 1750. The entries of Lampeter people are very numerous, as well as in that of the section devoted to the names of those *Admitted into the communion at Kellan*, showing that a large portion of his congregation lived in the town.

In addition to his ministerial duties, he was also engaged in teaching, and one of his pupils was the Rev. Solomon Harries, minister of the Presbyterian congregation, Swansea, and principal (1784-85) of the Presbyterian Academy, then located in that town. His brother, the Rev. Evan Davies (d. 1770), was theological tutor (1740—1759) at the Academy, and, after his retirement, settled first at Rochford, and afterwards at Billericay,

in Essex, where he died. He is said to have been, at one time, an assistant to the Rev. Philip Pugh, and to have taught in the flourishing school kept for many years at Cribyn.

One other quotation from his diary is of interest, as showing how a long journey was performed in the first half of the eighteenth century. Three days after his ordination, Timothy Davies went on a visit to England. Of it he writes:—

N.B. I went from home tow'd Richmond on Thursday ye 29th May, 1738, to Ledham ye first night, thence to Hereford and Gloster, where I overtook the Rev. Mr. Cole, and Mr. Hyde, with whom I went that night to Cirencester, and from thence to Fairford, to Lechdale (or Ledslow), then to Farington,† Abingdon, and to Benson,‡ where we lodg'd together, thence to Nettlebed,|| to Henley-on-Thames, Maidenhead, Colebrook,§ and follow'd ye London Road over Honslow Heath, till I came within half a mile of Honslow Town, where I turn'd down on ye right, and enquir'd ye road to Twittenham [Twickenham] Town, and thence directly to Richmond Ferry, and down ye street till I came to ye sign of ye Greyhound, opposite to which lies ye Charity School. I fell sick ye last day of my journey in my return, which was abt. 3 weeks after I set out, but God was pleas'd to recover me, bless'd be His name for His Goodness unto me.*

The subsequent ministerial succession of the Caeronen Presbyterian Congregation (to use the name long given it) is:—

John Jeremy¶	...	...	...	1819 — 1845
Thos. Jeremy Griffiths (<i>Tau Gimel</i>)¶				
<i>supply</i>	...	...	...	1847 — 1853
David Evans, B.A.	...	...	...	1853 — 1875
Rees Cribin Jones	...	...	...	1871 — 1905 —

The congregation, having passed through Arminian and Arian stages, is now Unitarian.

* Was he father of the Rev. John Cole (b. 1738), minister of the John Street congregation, Wolverhampton, 1759—1781?—G.E.E.

† Here there is a x, and the word *Dochester* written in margin.—G.E.E.

‡ i.e., Bennington, in Oxfordshire. Only those who have walked down the Vale of the White Horse know the beauty of the district through which these three men then rode.—G.E.E.

|| Did they here visit Mother Hiblemeer's never-failing well?—G.E.E.

§ From Windsor, 4 miles.—G.E.E.

¶ Cf. Brief Biographies, *ut infra*.

Cilgwyn Chapel, in which the Rev. Philip Pugh and his associated ministers preached, stood a little distance higher up on the hillside from the present one, which, in 1840, was built in the village of Llangybi. An entry in the register of this congregation, now before me, leads one to assert that the old chapel was restored in the year 1825.

Names of the Men that Paid towards Rebuild of Cilgwyn Meeting-house, in the year 1825.

The total sum of £37 3s. 0d. was received from seventy-eight persons, the amounts ranging from the £2 10s. 0d. given by David Davies, of Blaenwern, to the sixpence received from *Betto, James Pengarn's maid*. This amount would hardly suffice to rebuild the chapel, and conversation with the very few old men and women living, in 1903, who remembered the unaltered building, compels me to believe that nothing more than a substantial restoration was done in 1825.

In 1840 practically the whole building was removed to Llangybi.* Carefully and slowly the stones of its walls were carted down the valley, and used to build *Ty Cwrdd y Cilgwyn*. Nothing was left that could possibly be used; even the eight larch trees, yet standing guard in their old age over the chapel and its burying-ground, were dug up and replanted in their present positions. On the front wall was placed this inscription:—

CAPEL CILGWYN.

Sefydlwyd 'r achos hwn

Yn y flwyddyn 1654.

Adeiladwyd yn y fan hon

Yn y flwyddyn 1840.

Ei arwydd-air yw

“Dym hng Agbrist yn

Cymunodi y byd ag Ef ei Sun.”

Contributions towards the re-erection of the chapel were received from many friends, *inter alia*,

* For an account of the transcribing of the perishing register of this parish by “Old Mortality,” in 1903, see “Cardiganshire: Its Antiquities,” pp. 211-2.—G.E.E.

			£	s.	d.
<i>Major Evans, Highmead</i>	...	...	1	0	0
<i>Alltyblaca Congregation</i>	...	...	1	—	—
<i>Llwynrhydowen „</i>	...	...	2	—	—

In 1828 a list of members was begun: amongst the names are no. 3, *David Davies, Coed park. Aeth yn Ddwyf undodiad 1828*; no. 37, *John Jones, mab hynaf Jno. Jones, Olnarchisaf, 1842*.

With John Jones, eighty-three years of age, I had a long conversation in December, 1903. He

Had taken his communion in Cilgwyn for more than sixty years; helped to remove the chapel stones; remembered that occasionally a Unitarian preached in *yr hen gapel*; that Evan Lewis, the minister, used, now and again, to preach at Llwynrhydowen, but not in his last years; that there were from sixty to eighty communicants in *yr hen gapel*; that everyone stood at prayers; that morning service was at 10 and lasted two hours, with a sermon of more than half that time.

When ten years of age, in 1830, my informant talked to his grandfather, then 102 years old; which means that in December, 1903, the writer of this chapter talked with a man who had held converse with one born in 1728, the year after George II. came to the throne.

One question put to John Jones and to other old natives was, "What used the Cilgwyn congregation to be called?" The answers given me were:—

"Presbyteriaid,"

"Arminiaid,"

"Capel Shipris."

In 1864, when the Rev. Evan Lewis died, the congregation had allied itself with the Free Methodists; and, a year or so afterwards, passed to the Wesleyan Methodists, with which denomination the few worshippers now remaining in the chapel are mainly connected.

Evan Lewis, in his diary, which has passed through my hands, says he received *Presbyterian ordination in 1820, there being present on that occasion the Rev. Professor David Lewis Jones, of the Presbyterian College,† Carmarthen; D. Davies,‡ Llanybri; W. Rees,*

† Evan Lewis was a student of this college.—G.E.E.

‡ Father of Rev. John Davies, Llwynrhydowen.—G.E.E.

Llwynrhydowen; D. Davies, || *Llechryd*; Arthur Williams, *Lampeter*; and G. Griffiths, § *Ebenezer, Llangybi*. Arthur Williams baptized three of Lewis's children, and there was a close intimacy between the two ministers. Lewis was buried in Ystrad churchyard: his coffin plate yet hangs on the wall in his old chapel, immediately opposite to the pulpit.

Coedgleision Chapel was the original home of the orthodox Baptists, now worshipping at Silian. The ruins are still visible in the wood at Deri Ormond, just above the saw-mill, on the high road to Lampeter. Around the remains of the walls is the unfenced and unprotected burial-ground. Eight headstones remain, but there are traces of other graves without such. I copied:—

G. D.	G. D.
A. 84.	A. 52.
1766.	1772.

Others are to Mary (d. 1829), wife of John Rees, *Llwynieir*, parish of Lampeter; Mary (d. 1836), his daughter, wife of John Rees, *Cefn Foelallt*; Thomas (d. 1837), his son; and Thomas (d. 1840), son of Mary and Jms. Evans *y saer*, parish of *Llanwenog*.

The first reference to nonconforming worship actually in Lampeter itself is to be found in the

KILGWYN CHURCH BOOK, 1728,

where, in the extracts made by Walter D. Jeremy (p. 75) we read:—

A list of such as were Members of a Church of Christ gathered in Cardiganshire from the year 1653 to the year 1659.

Lampeter, March the 4th, 1654.

Rees Powel, Pastor.

Evan Hugh, &c., &c., &c.

Bettws, June the 10th, 1654.

Llanarth, Sepr. the 9th, 1654.

Llanbadarn Fawr, Octr. 8, '54.

Llangoedmor.

|| Did he not write an elegy on the death of Rev. Evan Davies?—G.E.E.

§ Father of *Tau Gimel*.—G.E.E.

*Lanbadarn Odwyn, 7th month, 1655.
Garthely, Abermeirig, Aug., 1657.*

With this tantalising reference we must perforce be content until such a time as the original MSS. are once more available to the historian.

As we have seen (p. 64) Rees Powel returned to the Established Church, but the congregation still assembled for worship. In the Licence Book already mentioned (p. 73) we get this entry under date of 1672 :—

*The house of Evan David of Llanbeder in Cardigansh. Congr.**

At this distance of time it is impossible exactly to locate the house of *Evan David*. On the 24th December, 1699, one *Evan David, of Pantyrhuch, cottager*, was buried in the churchyard. The similarity of name and the date do not forbid the assumption that this was the man who desired to open his house for worship. Lampeter is not named by the Rev. Henry Maurice in his account of the number of the churches in Wales and their pastors, which, in 1675, he sent to the Rev. Edward Terrill, at Bristol.†

CARDIGANSHIRE.—There are general parties of people professing godliness in this county, yet but one entire church in it: namely, that which meets at Llan[badarn-vawr], being the first original gathered church in this country, of the judgment commonly called independent, but very moderate. Mr. David Jones, of Pen[brin], is their pastor; Morgan Howells and Evan Hughes, elders; John

* Other county references are :—

May the 20th, 1672.

*Received then a licence for James Davies to preach in his own house at Cardigan.
In witness whereof I have hereunto set my hand,*

Stephen Hughes.

The house of James Davies of Cardigan, Congr. Meeting-place, 8 May '72.

Licence to Morgan Howell to be a Congr. Teacher at the house of John Jones of Llanbadarn Odwn, Cardigansh.

The house of David Thomas of Llandysilio, Cardigansh. Congr.

The house of David Ree [sic] of Lanvaye Trelygen, Cardsh. Congr.

The house of Phillip David of Dickewede [Dihewyd], Cardigansh. Congr.

Licence to David Jones to be a Congr. Teacher at his own house at Llandewi Brevy in Cardigansh.

The house of the Widd. Gwyn of the Towne of Cardigan, Congr.

—Cf. Transactions, Congregational Historical Society, 1905, vol. II., 11—21.—G.E.E.

† Cf. "Broadmead Records," edited for the Hanserd Knollys Society by Edward Bean Underhill, 1847, p. 512.

Jones, elder elect, together with some deacons. There are also here a party of baptists, under imposition of hands, that are joined to Mr. William Jones's church in Carmarthenshire, whereof hereafter. There are also here several members of Mr. Stephen Hughes's church; namely, Carmarthenshire.

About the year 1743 signs of Methodism begin to appear: we hear of a gathering being rudely broken up, of persecution, and imprisonment; of thirty-eight members worshipping at Ty'n-rheol, and of Daniel Rowland coming over from Llangeitho to preach on a Sunday afternoon. Some time in the latter half of the eighteenth century a chapel was built at Creigiau, being a branch, in all probability, of the congregation at Llangeitho. After a while, and for what reason we know not exactly, the worshippers at Creigiau removed themselves to Lampeter to the house of Mr. David Jenkins, father-in-law of the Rev. John Jones (d. 1867). In 1806 a chapel (now converted to dwelling houses) was erected in the Priory, on land bought by David Jenkins. The Rev. Nathaniel Rowland (p. 42), who was one of the trustees of the Creigiau chapel, being at Lampeter on a visit, sanctioned the removal of the stones and other materials from it to be used for the rearing of the new building, which was opened with sermons by the Revs. John Williams, Lledrod; Thomas Grey, Abermeurig; Ebenezer Morgan, Twrgwyn; and John Thomas, Cardigan. The inscribed stone, placed on the front of the chapel, and yet *in situ*, reads:—

TABERNACL.

Addoldŷ perŷŷynol i
Gymundeb y Methodistiaid
Gallfinaidd.

Adeiladwyd

M D C C C V I.

In 1874 the congregation removed to Siloh, its present chapel. By its recent purchase of a small plot of adjacent land it has become the possessor of the noble yew tree which has long flourished there, and which, there is every reason to hope, will be reverently cared for by the worshippers. With the history of the growth and development of the nonconforming congregations

in the town during the nineteenth century we are not so much concerned.

The Wesleyan congregation dates from 1806, being the outcome of the labours of Edward Jones, Mathafarn. The earliest manuscript pertaining to this congregation is an account book of 1810, its Baptismal Register begins in 1839—both of which the writer consulted in 1905. On the building is a stone:—

Wesleyan

Chapel.

Built 1828.

Rebuilt 1875.

The Independents, as we saw on page 47, were granted ground whereon to build a meeting-house, in 1841; but ten years before, the congregation began to worship in the "Bragdy." The present chapel (Soar) was opened in 1874. The ministerial succession is:—

David Davies	...	...	1841	—	d. 1871
John Thomas	...	...	1872	—	d. 1887
Evan Evans	...	...	1889	—	1905 —

The Unitarian congregation dates from 1874, the year of its first meeting at Ram. Rapidly increasing in numbers, the members cast about for a site in the town for their chapel, when the late Thomas Hugh Rice Hughes, of Neuadd Fawr, at once intimated to them his intention of carrying out the expressed wish of his father, Thomas John Hughes (d. 1872), of Castell Du, that a gift of the land necessary for their purposes should be conveyed to them. This was accordingly done, and on the site of the present building the first chapel was erected, and opened in June, 1876. The roof proving too heavy, and thereby forcing out the walls, it was taken down, and in its stead the gem of ecclesiastical architecture in which the congregation now worships was reared, and opened in June, 1904. To increase the burial-ground, a further plot of land was given by Squire Hughes shortly before his death. The only minister has been

Rees Cribin Jones, 1876 — 1905 —

The Baptist congregation is an offshoot of the Silian one. Its neat chapel at the end of Bridge Street dates from 1898.

In addition to the authorities already mentioned in this chapter, acknowledgment must be made of the article on Caer-onen by the late Rev. D. D. Jeremy, M.A., which appeared in *Yr Ymfynydd*, Ebrill, 1897; and of "Hanes Methodistiaeth Rhan Ddeheuol Sir Aberteifi," by the Rev. John Evans, Abermeurig, 1904.



Earliest College Days.

WHEN the day comes, as soon it ought, that the story of St. David's College will be told, this chapter may perchance do its share in contributing some facts connected with its memorable years of 1827-8. Here are embodied divers bits of its early history, gleaned from letters in the "Gwallter Mechain" collection of MSS. in the Welsh National Library, Aberystwyth, and from the "Tonn" MSS. in Cardiff Library.

Rice Rees, its first Welsh professor, was a born letter writer, if ever there was one; and, on an average, once a month during these opening years in the history of the College, he sent off long, chatty epistles to his fond uncle, Rector Rees, of Cascob, who, a wise man, preserved his nephew's sheets; and here they are to-day, bound up with some hundreds of others, all now contained in one fat half-calf folio and twelve vellum-backed volumes.

After leaving Lampeter Grammar School and Vicar John Williams, where he had had as one of his schoolfellows Sir Walter Scott's second son Charles, Rice Rees entered Jesus College, Oxford, as a commoner, on the 15th May, 1822, and was elected a scholar on the 1st December, 1825. In the following year overtures were made to him by Bishop Burgess, through Principal Lewellin, which resulted in his appointment to the Welsh chair. From his home at Llandovery, where he had been spending his Christmas, he writes to tell his uncle, on the 8th February, 1827, that:—

** I went over to Lampeter last Friday to meet Mr. Lewellin, and he agreed to meet me at Carmarthen, where we might purchase some articles of furniture. Upon my arrival at Carmarthen last Tuesday, I found Mr. Ollivant there, when I was introduced to him by Mr. L.; he is a very pleasant, unassuming man. We determined together that the lowest rate of examination*

* These extracts were committed to press for the first time since they were written in the *Welsh Gazette*, 9th and 16th June, 20th and 27th October, and 3rd November, 1904.—G.E.E.

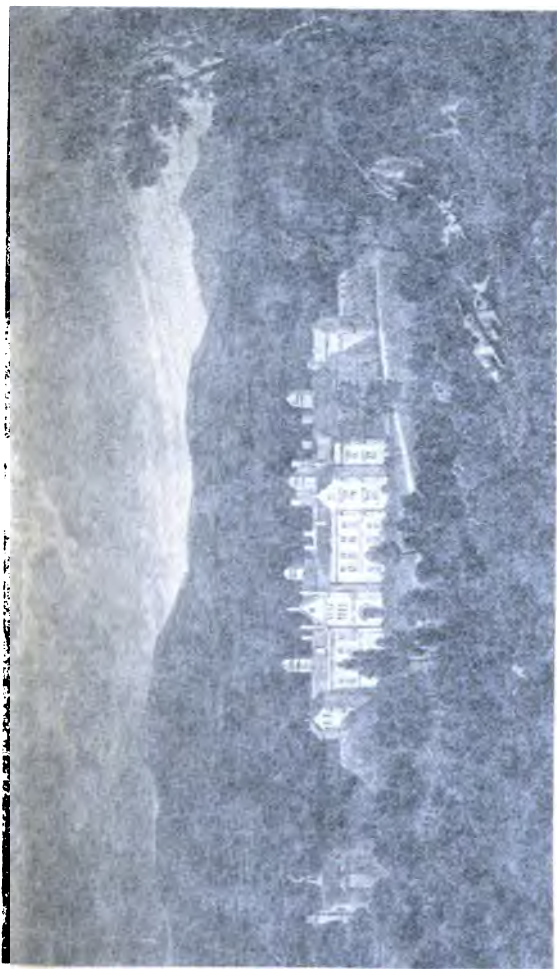
for students upon entering, shall be in the four Evangelists in Greek, the first six books of the Iliad; the Ecoluges and Georgics of Virgil; and the Odes and Episodes of Horace; they must also translate a few sentences of English into Latin, but any further examination will be optional.

We shall see further on how, from sheer necessity, but with sad hearts, they had no option save to lower this standard, owing to the raw nature of the material with which they had to deal. He proceeds:—

It is Mr. Ollivant's and my intention to occupy two of the students' rooms, pro tempore, until we can furnish our own to our satisfaction. I am afraid it will cost me £150 before I finish. . . . It is expected that we shall have about 30 students at the commencement, there have been several applications already, among which are four from England. The committee have provided beds and bedsteads for the students, but they must procure themselves the remainder of the furniture. Thirty caps and gowns have been ordered for them at Oxford.

Next in order of date comes a letter to Rector Rees from his brother David, the Llandovery printer, where, at the "Stamp Office," it was written on the 14th of March, 1827, one fortnight after the opening of the College.

Monday previous to the opening of the College, Rice and I went to Lampeter in a chaise, which was a favourable conveyance to carry many small articles necessary for his residence at College, the heavy goods were sent over in Tonn cart the same day. Upon our arrival at Lampeter, Rice introduced me (as his Uncle) to Mr. Lewellin and Mr. Ollivant. We all dined together at the cost and charges of the Principal, at his apartments in the College, being the very first dinner dressed in St. David's College. The Principal and Vice-Principal were very agreeable. . . . I have succeeded in getting the appointment of Bookseller to the College, to the Principal, and Vice-P., and good orders have come in already. . . . I sent Mrs. Theo. Jones's handsome gift, being her own copy of the "History of Brecknockshire," which she presented to the Library of St. David's College. I had the pleasure of receiving the book from Mrs. Jones. . . . Rice told me that Mr. Lewellin is rather high, and is displeased unless all his letters



ST. DAVID'S COLLEGE.
From the Bridge, 1880.

... shall be in the four Epics, the first six books of the *Iliad*; the *Eclogues* and the *Georgics*; and the *Odes* and *Episodes* of *Horace*; they must be translated into a few sentences of English into Latin, but any further translation will be optional.

... of see further on how, from sheer necessity, but ... and ... they had no option save to lower this standard, owing to the raw nature of the material with which they had to deal. The proceeds:-

It is Mr. Olcott's and my intention to occupy two of the students' rooms, pro tempore, until we can furnish our own for satisfaction. I am glad it cost me £150 before I finished. It is expected that we shall have about 30 students of consequence here before long. Several applications already, and which are four from England. The committee have provided ... and ... but they must procure themselves the remainder of the furniture. Thirty caps and gowns have been ordered for them at Oxford.

Next in order of date comes a letter to Rector Rees from Father David, the Maryland printer, where, at the "Star Office," it was written on the 14th of March, 1827, one fortnight after the opening of the College.

Monday previous to the opening of the College, Rice and I went to Lancaster in a stage, which was a favorable circumstance, as we carry many small articles necessary for his residence at College. The heavy goods were sent on in Town cart the same day. On our arrival at Lancaster, Rice introduced me (as his Uncle) to Mr. Lewelling and Mr. Colbrant. We all dined together at the best and cheapest of the Principal, at his apartments in the College, being the very best I ever dined in St. David's College. The Principal and Vice-Principal were very agreeable. ... I have succeeded in getting the appointment of Bookseller to the College, both Principal, and Vice-P., and good orders have come in already. ... I sent Mrs. Theo. Jones's handsome gift, being a copy of the "History of Brecknockshire," which I have presented to the Library of St. David's College. I had the pleasure of receiving a book from Mrs. Jones. ... Rice had up the ... rather high, and is displeased unless all his letters



ST. DAVID'S COLLEGE,

From the Bryn, 1827.

THE
LINCOLN CENTER
JAMES H. HARRIS

ARTHUR LINCOLN AND
THE FOUNDATIONS.

and parcels are directed "The Rev. the Principal of St. David's College," therefore it will be advisable to humour him.

This copy of Theophilus Jones's "Brecknockshire" thus conveyed to the College, may fairly claim the honour of being the first gift to enter the library, where it still lives, in company now with many kindred companions. It has one of its author's fine book plates on the inner front cover.

Rice takes up the tale, and in this long letter graphically chronicles the inner life of the College during its first month's existence :—

Lampeter :

St. David's College,

24, March, 1827.

My dear Uncle,

I came here to settle on the 26th of February, when everything was in a very unfit state of preparation, not even a single plate bought for the Hall, nor a cooking utensil for the kitchen, and yet about 20 students were expected to dine in College on the first of March. This did not happen from any fault of ours, for orders had been given in due time, but were not executed, through the stupidity and low cunning of a tradesman at Lampeter, to whom they were entrusted. By the great exertion however of the Principal seconded by Mr. Harford, things were brought about so well, and with such dispatch as to excite the surprise of every one. We also examined and admitted 3 students on Monday, 7 on Tuesday, and 19 on Wednesday. The proceedings of Thursday are recorded in the "Carmarthen Journal," with a tolerable degree of faithfulness, except that only 26 students, NOT "40 or 50," dined in the Hall; the remaining three of those admitted having returned home for their furniture. Lampeter was so ill provided with necessaries for the students, that only about 14 or 15 of them were enabled to sleep in College on the night of the first of March, and even now some of their rooms are but partly furnished. We have continued to admit students to the present time, and the number is now increased to 46, a great many of them respectable men, and with few exceptions, their outward appearance would not discredit any college in Oxford. From my acquaintance with the schools of this diocese I was very well aware that the standard we had fixed upon for the exam. at admission was a great deal too high, but after all we were obliged to lower it much more than

even I myself had ever contemplated. We found the men most disgracefully deficient, not 20 decent scholars out of 46! To the generality we gave nothing more to do than three verses of the Greek Test., and a stanza or two of Horace, but it was enough!! Some said they had been reading Divinity for the last three years, and had forgotten their classics, and in truth, if they wished to do so on purpose they could not have done it more effectually. As to "quantity," it was out of fashion. One man who had to choose himself where he would be examined, read the third line of the *Æneid*:—"Ut quāvis avido parerēt urvā colōnō."[†] At first we were obliged to admit such as these for fear of terrifying the rest, afterwards it would have been injustice to reject others who came up to the same standard, but at last we found a man 23 years of age who did not know the Greek letters correctly, yet he meant to offer himself next ordination, but we made no scruple of rejecting him. On Sunday, the 4th March, prayers were first read in College in the Hall, as the Chapel was not ready; and on the next day I had the honour of being the first to give lectures at St. David's to a class of about 18 men, in St. John.

If Rice Rees felt it an honour to be the first to lecture within the walls of the College, it is equally true to say that St. David's holds in high honour the memory of him, whose "Essay on the Welsh Saints" is still the authority on the early years of the Church in Wales; and written, be it remembered, in his College rooms between lectures, at some of the early ones of which he was obliged to labour like a grammar master, and to make several men parse, as if they were in a fourth or fifth class at school.

A few days before the formal opening of College, the rector of Cascob—thoughtful uncle that he was—had visited his nephew at Lampeter; and on returning to his home, sat down and wrote a chatty letter to his life-long friend and correspondent, the Rev. John Jenkins, vicar of Kerry.

I am happy to hear that the accounts which you have heard of my nephew's qualifications for his situation at St. David's College are such as to induce you to speak so favourably of his appointment; indeed the Bishop said that he considered it a fortunate

[†] If every long syllable is read short, and *vice versâ*, some approach may be made to the way in which the student's rendering of the line must have grated on the examiner's ears. The Lecturer in Classics to-day may, if desired, give a reproduction of the twelve "howlers," which his earliest predecessor so graphically tells his uncle he heard made in the rendering of this single line.—G. E. E.

circumstance that he had been able to obtain the services of so able and efficient a person. He was busily employed during the winter in pursuing his Welsh studies, and he mentioned that he had succeeded quite to his satisfaction. He speaks favourably of Mr. Ollivant, and what is more fortunate, the tutors are likely to draw well together. He was to furnish his apartments, the expence of which he was apprehensive would be as much as £150. The students are required to deposit £15 "Caution Money" on admission. The College was not opened with any public ceremony on St. David's Day, in consequence of the Bishop's daily expectation of being called to attend Parliament, on account of the proposed discussion respecting the Corn Laws, and the Catholic question.

Before long, details—academic and domestic—began to get in order, still professors and students must have had a pretty rough life of it in the first few weeks. The earliest time table of lectures is that preserved in another of Rice's letters to his uncle. Under date of the 24th March, 1827, he writes:—

Owing to the lecture rooms not being ready, we have continued from the first to give lectures in Hall, which we find very inconvenient, as only one tutor can lecture at a time. The day used to be divided as follows:—

Morning prayers at 8	
Mr. Ollivant's lecture at 9	
Rees's	" " 10
Ollivant's	" " 11
Lewellin's	" " 12
Rees's	" " 1
Dinner	" " 4
Evening Prayer	" " 5.30

But now, owing to the absence of the Vice-Principal, who is examining the cadets at the India House, this arrangement has been altered, and the duty falls heavier on the Principal and myself. The Principal now gives 12 lectures a week; his books are Grotius, Greek Test., Memorabilia, and Thucydides. I give 18, my books are Greek Test., Homer and Horace, to which is to be added the Anabasis as soon as books can be procured. As to Welsh, Hebrew, and Mathematics, we have not yet attempted either. We are quite embarrassed, for never did 40 men mee

together of more unequal ages and merits ; we have divided them into three classes, but perhaps they would require 12 to do them justice, and what is singular, the best scholars are to stay here the longest, while there are about a dozen of all sorts who mean to offer themselves next ordination. With all the difficulties and obstacles in our way, I believe it may be said wonders have been done. We are well aware of many defects in our system which we mean to remedy so soon as we can, consoling ourselves with the idea that it requires time and experience to adjust and determine the regulations of a college ; whatever the opinion of the public may be we cannot exactly tell, we trust it is favourable, but if we cannot secure this desirable object we will rest satisfied that we have endeavoured to do our duty. If we only improve the morals and habits of the students, the money expended in the building of the College will be amply repaid. Our discipline is strict, and we are told we give the men full employment.

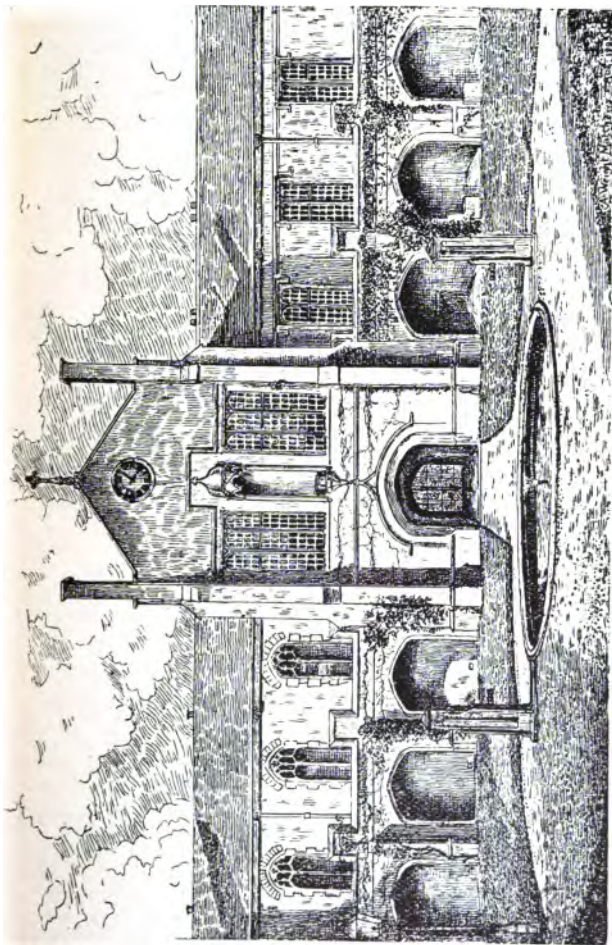
That there was need from the first for that *strict* discipline, of which Professor Rice writes, is evident by what he has to tell his uncle in the next letter, barely two months after the opening of the College.

26 April, 1827,

A report has gone abroad that there has been a drunken row at our College ; it is true that four of our men once got drunk for which they were confined to College with impositions, but their conduct since, and indeed that of all the young men is as regular as can be wished. . . . Our morning service in Hall is now at 7, we dine at 4, evening prayers are at 6, and the College gates are closed at half past eight.

Meanwhile troubles of another sort had come to Mr. Lewellin and Mr. Ollivant. Writing to Vicar Jenkins from Cascob Rectory, on the 5th April, Rice's uncle says :—

I received a letter from my brother about a fortnight ago, he mentioned that there were as many as 42 students in the College. The Principal and Vice-Principal had goods of value aboard the "New Comet" from London to Carmarthen, which was wrecked on Cefnsidan Sands, and consequently suffered considerable loss. Mr. Ollivant regretted much the damage which his books and manuscripts sustained, being apprehensive that what would be saved would be of very little value.



ST. DAVID'S COLLEGE:
Fish Pond and Cloisters.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

The next letter from Rice to his uncle is of particular interest, as it gives us a glimpse of the daily services.

26th April, 1827.

To proceed with my account of the College, it is a complaint in the Universities that the Church service is tedious when read over twice a day; to obviate this we read in our Chapel only a selection from the prayers, which in the morning consists of a sentence, the exhortation, confession, absolution, Lord's Prayer, Psalms for the Day, a chapter of the Old Testament, the 100th psalm, the collects of the day, for peace, for grace, prayer for all sorts and conditions of men, general thanksgiving, and the prayer of St. Chrysostom. On Wednesdays and Fridays we read only the Psalms of the Day, a chapter, the Litany, and the prayers which follow. In the evening we read the same selection as in the morning, only that the chapter is taken out of the New Testament. On Sunday and Holy Days, the whole service is read.

The consecration of the College Chapel took place on Thursday, the 23rd August, 1827. Of the events of that day, of the mismanagement of some part of the function, and of the heart-burnings thereby occasioned, Rector Rees, of Cascob, has much to say in one of his long letters to Vicar Jenkins, of Kerry.

Cascob, 15th Sept., 1827.

I left home on Monday, the 20th August, and reached Llandovery that evening. On the Wednesday following, I went to Lampeter, in order to be ready for the consecration of the College Chapel, which was to take place the next day. On Thursday I saw your brother Griffith, and several others who enquired for you. The day was very favourable with respect to weather, and the proceedings of the consecration in consequence went off in a pleasing and interesting manner. The company which attended was numerous, though not so large as had been anticipated in the first instance, in consequence of a paragraph that appeared in the preceding "Carmarthen Journal," announcing that none were to dine in the College Hall, except those who were specially invited, which was considered a complete damper to many. I drew up a report of the proceedings for the "Carmarthen Journal," and directed editor to send you a newspaper, which I hope you received, as I took some pains in stating the various particulars. From some cause, supposed to arise from the Bishop's retired habits,

it was at one time stated that the proceedings were to be very private, and I, as well as others, was in doubt whether I should be admitted. Admission was however procured, and the Chapel became respectably filled; the ceremony connected with the consecration was solemn, and impressive, and would have been still more so, had there been singing. With respect to the dinner, we were told that the company was to be very select, and only ten persons invited to meet the Bishop, this number, after the proceedings in the Chapel were concluded, was extended and between 30 and 40 invited. Some however, who ought to have been asked, were passed by, and great dissatisfaction was expressed. Had the matter been general, and the dinner been an Ordinary, it would have been much better. In consequence of the change in the arrangement, dinner was not on the table until half past five, and night soon coming on, without beds in Lampeter for one half of the company, at least one half of the number were obliged to leave at an early hour. The Bishop was very profuse with his speeches, and I am told, remained to the close of the Meeting. I went off with Mr. Davies of Llanybydder, by previous appointment, and slept at his house that night.

Then Rector Rees proceeds to tell how he helped in sending the first collection of gift books to the library:—

On Monday I went to Bishopston, where with visiting Swansea and neighbourhood, I remained until the following Monday. While there I selected the books which Mrs. Davies was desirous of presenting to the Library of St. David's College, and amounted to 100 volumes. Of these books I wrote catalogues, which I sent to our late and present Diocesan, and packed up the books to be forwarded to Lampeter.

So soon as the session began after the first summer vacation, Rice again carries on correspondence with his uncle at Cascob, and in the next two letters we get some account of the state of the College at that time:—

19 October, 1827.

The number of students at present in Coll. is 60, and we expect more applications at Christmas. We have another letter from the Bishop of Salisbury, about the converted Catholic priests. He says there are six about to come, three of them married men, and all above 30 years of age!

28 November, 1827.

We obliged one man to leave College. He was not to consider himself expelled, for his moral conduct had been good, but he was to take his leave, as we were fully convinced it would never be of any advantage for him to stay. He was our worst scholar, 26 years of age, and had made no improvement, so that he had not the least chance of being ever ordained. We had another reason for his dismissal, which was that we did not consider him of sound mind. This last we did not tell him, but a letter was sent to his friends by post acquainting them with all the circumstances of the case. He took his departure immediately, and though three weeks have since elapsed, we have not heard a syllable respecting him.

The year 1828 began with

Fourteen Freshmen, which makes our number at present 62, two more are expected, and four converted Catholics are to come, so we shall soon be full, until the Vice-Principal leaves for his new house.

The question of finance next engaged the attention of Professor Rice, who was also the first to hold the honourable office of College Bursar. To his uncle he writes, on the 27th February, 1828:—

Upon making up the accounts for last year, we find that the average expences of 53 men, during the first term, consisting of 16 weeks, were £23 10s. 9½d.; and of 60 men in the second term of 18 weeks, £26 2s. 3½d.; making an average of £49 13s. 1d. for the year. The extra expences of the first year are not included, the calculation is made to show the average annual expenditure.

A lithographed circular, signed by Rice Rees, was issued on the 18th November, 1829, which gave the sums actually paid by several of the students, in the years 1827-28, extracted from the College ledger. One copy naturally found its way to Cascob Rectory, and, fortunately for our purpose, is yet amongst the rector's papers:—

1827.

			£	s.	d.
Allen	...	...	52	1	6
Beavan	...	...	54	10	0

			£	s.	d.
<i>Black</i>	...	...	49	7	0
<i>Bonsall</i>	...	...	49	19	6
<i>Bowen</i>	...	...	59	19	6
<i>Davis, D.</i>	...	...	55	10	0
„ <i>T.</i>	...	...	49	14	6
<i>Evans, T. H.</i>	...	...	49	9	6
<i>Morgan</i>	...	...	47	2	8

1828.

<i>Davies, T. H.</i>	...	...	55	2	6
<i>Evans, T.</i>	...	...	55	18	6
<i>Griffiths</i>	...	...	55	4	0
<i>Hughes</i>	...	...	56	4	6
<i>Jones</i>	...	...	55	2	0
<i>Morgan</i>	...	...	57	19	0
<i>Nicholl</i>	...	...	56	10	0
<i>Owen</i>	...	...	55	11	6

The items that make up the College bills, says Rice Rees, are Tuition, Rent, Servants, Coal, Buttery, Kitchen, and Detriment. Besides these the sums above named include in most instances an Admission fee, some of them the rent of a double set of rooms, which is an expense voluntarily incurred; and those for 1828, the charge for taxes.

Gradually, as teachers and taught settled down to their work, they began to find their level, as witness Rice to his uncle, under date of the 28th April, 1828:—

We have adopted some improvements, which, I dare say you will think important. The first is a graduation of ranks in the College. The divines of the first class in Classics are to have a table appropriated to themselves in Hall, and to have the benefit of the Library, under certain restrictions. The divines of the second class in Classics are considered such by sufferance, and are not to enjoy any peculiar privileges. Those of the first class who are not divines, and all of the second and third classes sit at dinner in rotation, but are not privileged. They have all their respective seats in Chapel. This arrangement is useful for many reasons; but more particularly to give greater dignity to a new order of men in College, I mean assistant tutors, who are two of the first rank appointed to assist in the instruction of the third

class, for which they are to receive a small gratuity. This is similar to Bishop Burgess' original plan of Preceptors, but we shall appoint a greater number according as it becomes expedient. The advantages of the plan at present are that six lectures, chiefly in grammar, of the third class are taken off my hands, instead of which I have four lectures of the second class, and one additional lecture in Welsh. The first class is put entirely under the care of the Principal, and the Vice-Principal is enabled to devote all his time to Divinity and Hebrew, thus giving to each the more peculiar studies of his own department.

Rector Rees must next take up the tale, in a letter to Vicar Jenkins, under date of the 1st May, 1828 :—

I visited Llandovery in the last week in March, and proposed, previous to my setting out, that should the weather, and other circumstances be favourable, to take a trip from thence, and see my nephew at Lampeter. Accordingly, finding it in my power, I went over, and had the satisfaction of finding him well. As the students were moving off for a fortnight's vacation at Easter, there were only fourteen then present in College, the Principal and Vice-Principal were both absent in London on the business of procuring the College Charter; the delay attending the obtaining of which had like to be attended with serious consequences to the College. On the matter however being explained to the Vice-Chancellor, the living of Llangeler was resumed, after having been given away; such living being one which the College was to have, after it had its charter. The delay is said to have been in consequence of the neglect of the person employed to prepare the charter.

A copy of the charter, written out in quarto form, and neatly bound, is amongst the "Tonn" collection; it is probably the handiwork of the rector's brother, D. R. Rees, of Llandovery.

After the charter came the small-pox, which, for a short time, disturbed "the noiseless tenor of their way." Says Rice to his uncle, on the 28th May, 1828 :—

Last Saturday the small-pox, which has been raging in the neighbourhood, broke out in College. After having procured the best medical advice to be obtained here, it was determined to dismiss the students for a fortnight, lest the infection might spread. We had only one decided case of the disorder [and that n]ot a dangerous one, but others showed a predisposition towards it.

The only other event of this year, of which any description seems to have been preserved, is that noting the first ordination held in the College Chapel. Rector Rees mentions it on the 30th July, 1828, in a letter to Vicar Jenkins:—

His Lordship holds a Confirmation at Landoverly on the next day (Thursday), from whence he will probably go to Lampeter, where he is to hold an Ordination on Sunday. The Ordination was originally intended to have been held at Carmarthen, but Mr. Thorp, the examining Chaplain, being in delicate health, the Principal and Vice-Principal of the College were appointed examiners in "his room," and the Chapel of the College fixed for holding the Ordination, as the most convenient place. My nephew is to receive priest's orders at the time; he is requested to be Welsh examiner with Mr. Lewellin.

On the 25th March, 1830, Rice tells his uncle that—

The architect of the College is in consultation with the College of Heralds about a device for a common seal for our use, without which we cannot take legal possession of our livings. The same device will be the arms of the College. The motto is to be "Gair Duw goreu dysg." . . . I must be here on the 21st April to be sworn as Portreeve of Lampeter at Quarter Sessions.

The arms of the seal are a sable between four cinque foils in cross or; a figure representing St. David standing in his archiepiscopal robes in a niche under a canopy, holding in his dexter hand a crosier, and in his sinister a book all gold; together with the motto "Gair Duw goreu dysg."

With references to two other matters of interest, the series of letters ends. On the 21st May, 1830, Rice tells his uncle that—

"Daniel Ddu," I am told, has already obtained about 600 subscribers, for his volume of poetry, which is more than I ever calculated upon.

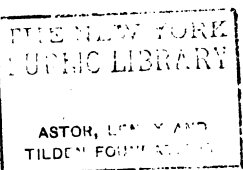
Finally, on the 30th December, in the same year, he writes:—

Dr. Lewellin has contracted a matrimonial engagement with a daughter of Geo. Smith, Esq., of Foelallt, in this county, which I trust will prove an advantage to him, as well as an addition to the respectability of the College.



ST. DAVID'S COLLEGE:

Coat of Arms.



Of the Rev. Wm. Jenkins Rees, M.A., to whose care we owe, in the first case, the preservation of most of the letters here quoted, an engraving of his portrait in oils, by H. Hughes, will be found prefixed to the Report of the Cymmrodorion, 1821. He was Prebendary of Brecknock, a Fellow of the Society of Antiquaries, and, on the 19th August, 1820, was, with his lifelong friend, the Rev. J. Jenkins, of Kerry, elected an Honorary Member of the Cymmrodorion, or Metropolitan Cambrian Institution, "in token of the great and patriotic services which they have rendered to the cause of Welsh Literature." His "Cambro British Saints" must not be confounded with his nephew's weightier and more valuable "Essay on the Welsh Saints," of the writing of which in the town of Lampeter the inhabitants may well be proud.



Garrick's Friend.*

ALBANY WALLIS (1714—1800) was once owner of the Peterwell estates, and lord of the manor of Lampeter. Meyrick, writing about the time or very shortly after his death, thus refers to him :—

The last possessor [of Peterwell], John Adams Esqre., of Whilland, nephew to Sir Herbert, spent the whole property; and the estate was consequently sold to Albany Wallis, whose son, Colonel Bailey Wallis, now possesses it.

Also, when speaking of Dyffryn Hoewnant, he alludes to him :—

It once belonged to the Vaughan family, but afterwards became the property of Albany Wallis, Esq., and is now in possession of Colonel Bailey Wallis.

Other than these two references to him the writer knows of none which connect him with this part of the country, and we must seek elsewhere for any information concerning him. No presentments of the Court Leet for the last quarter of the eighteenth century are forthcoming; that is, from the time when John Adams, and his stewards, Oakley Leigh and Evan Jenkins, *gents*, were playing ducks and drakes with the property, until 1812, when Richard Hart Davies is first named as lord of the manor, and began to evolve order from chaos. In all probability no Courts Leet were then held, and it is somewhat significant that from 1789 to 1810 no names of any portreeves of Lampeter are known. Sir Herbert Lloyd died by his own hand in 1769, and no Court Leet was then held until Michaelmas, 1773, when John Adams presides; though he is named, with other magistrates, at the Easter Quarter Sessions held at Cardigan in 1770.

Albany Wallis bought Peterwell after 1776, and as he died in 1800, in the eighty-seventh year of his age, must have been

* In these short sketches the attempt is made, not so much to deal fully with the lives of the men as to enlarge, where possible, upon their Lampeter periods. Matter included in the "Dictionary of National Biography" and other generally available sources is not always reproduced here. The lives are arranged in chronological order of birth.—G.E.E.

an old man when he came into possession of it, and could not have lived very long to enjoy it. He was a very wealthy London solicitor, and had his chambers in Norfolk Street, off the Strand, on the site recently occupied by *T.P.'s Weekly*, and here it was that he died on the 3rd September, 1800, leaving a fortune of £70,000 to £80,000.

The *Gentleman's Magazine*,† in an obituary notice of refreshing frankness, says that his abilities were of a very inferior kind, but that he was so taciturn, and had so learned the policy of silence, that the world imagined "more was meant than met the ear." Then it goes on to say that "the only act of his life that seems entitled to the notice of mankind was his raising a monument to the memory of Garrick." First, however, let us have a word about his wealth and how he disposed of it.

He left his fortune, amounting, as has just been said, to Lady Bailey, of Pall Mall, for life, and after her death to Colonel Bailey, her son, who took the name of Wallis. Albany Wallis had several nephews and nieces—sister's children—and other near relatives, in indigent circumstances. Of these he took no other notice than by giving £500 to his heirs-at-law. Lady Bailey, it is said, refused to act as an executrix under his will, and Mr. Troward, his partner, likewise declined the same representative duty, he being a claimant on the estate of £30,000. What exactly happened I know not, nor does it matter now; suffice it to say that in the first decade of the nineteenth century Colonel Bailey Wallis owned the Peterwell estate, which, by 1812, had passed into the hands of Mr. Richard Hart Davies, who was, together with Hart Davies, both of Mortimer House, Clifton, presented burgess at the Michaelmas Court Leet.

To Albany Wallis, and to no one else, belongs the honour of placing in Westminster Abbey the famous monument to David Garrick (1717—1779). Those who know the Abbey—and it is the bounden duty of every British man to have some amount of first hand knowledge of it—will remember the tomb at the foot of Shakespeare's statue. The monument itself is on the opposite wall, with this epitaph by Pratt:—

To paint fair Nature, by divine command,
Her magic pencil in his glowing hand,
A Shakespeare rose; then, to expand his fame
Wide o'er this breathing world, a Garrick came.

† 1800, p. 908.

Though sunk in death the forms the Poet drew,
 The Actor's genius bade them breathe anew ;
 Though, like the bard himself, in night they lay,
 Immortal Garrick call'd them back to day ;
 And till eternity with power sublime
 Shall mark the mortal hour of hoary TIME,
 Shakespeare and Garrick like twin stars shall shine,
 And each irradiate with a beam divine.

Truly says "John o' London" in a recent article, "It is melancholy to know that these trashy lines were preferred before an inscription written by Burke."

Edmund Burke, in his inscription—rejected, forsooth, "as too long"—had said of Garrick in words since become famous:—"He raised the character of his profession to the rank of a liberal art." Charles Lamb unsparingly condemned Webber's handiwork, with Pratt's effusion. To the *Gentleman's Magazine* the lines seemed "truly appropriate and exquisitely beautiful." Lamb, however, wrote, "I found inscribed under this harlequin figure a farago of false thoughts and nonsense."

Burke asked Albany Wallis to come and see what he had composed as fit to commemorate Garrick's memory, and doubtless the actor's wealthy friend hied himself to Burke's door as soon as this note reached him:—

Albany Wallis, Esq., Norfolk Street.

My dear sir.—May I beg you to call here to see an epitaph for Garrick as soon as you can, for the Dean and Chapter are to have it at twelve at the utmost. I showed it to Mr. Windham, who approved it much.—I am, ever very truly yours,

Edm. Burke.

Tuesday, 29 (July), 1794.

Wallis had lived for many years in close friendship with Garrick, he had been one of his pall bearers at the funeral in the Abbey, and was one of his executors. About the year 1780, Wallis lost his only son, Albany Charles Wallis, who was drowned in the Thames. The lad, then just fourteen years old, was a Westminster scholar, and, with a party of his fellows, was "bathing or sailing, or rowing" when the accident occurred. There is a monument in the Abbey to this boy's memory, who, had he lived, would have inherited Peterwell. Few know that it was honest David Garrick who placed this tablet on the Abbey

walls. Little wonder then that the silent solicitor, bound to his friend by these close ties, did, out of his wealth, spend £1,000 over his monument.

The censorious world, however, was not satisfied, and the memorial was explained in various unkind ways. It was said that Wallis had paid his addresses to Garrick's widow, and that, being rejected, he raised the Abbey monument out of pique. Mrs. Garrick, by the way, lived to the great age of ninety-eight, and, forty-three years after her husband's death, was buried with him in the Abbey, she having previously raised a monument to his memory in Lichfield Cathedral. Some said that Wallis, by placing the monument in the Abbey, hoped that reflections might be thrown on Mrs. Garrick for neglecting such a tribute—an omission which the *Gentleman's Magazine*, resolved to be impartially disagreeable, says "will entail eternal disgrace upon the person from whom such a mark of admiration, gratitude, and affection, was on all hands expected." However, the unknown yet genial obituarist is of opinion that Mr. Wallis was not the man to take any revenge that involved expense, and suggests that his real motive was an ambition to link his name for ever with the actor's, to "share the triumph and partake the gale" of Garrick's renown. Be this as it may, one fact remains, that in Albany Wallis, owner of Peterwell and lord of the manor, Lampeter and Westminster Abbey join hands over the grave of Garrick.



“Madoc” Williams.

JOHN WILLIAMS (1727—1798), nonconformist divine, librarian, and writer on Welsh Indians, was a Lampeter boy, born and reared in the town. His father was a tanner, and in all probability a nonconformist, for there is no entry in the Parish Register of the boy having been baptized by Vicar Erasmus Lewes. All we know of John's early years is that he kept the anniversary of his birth on the 25th of March, and that he was educated for college at the “town free grammar school.” No name of the master of this period has as yet been discovered; but, whoever he was, he had the tanner's son under his care until he was nineteen years of age. Then, in 1746, with the roar of the Battles of Falkirk and Culloden in the land, the lad left the vale of Teify for that of Towy, and was entered as a student of the Presbyterian College, Caermarthen, having as his theological tutor the Rev. Evan Davies, a native of Cellan, and elder brother to the Rev. Timothy Davies, of Caeronen (p. 80). Here, with the Rev. Samuel Thomas as his instructor in classics and mathematics, Williams remained until 1752.*

Strong in his classics, to which, especially Greek, he had given much attention, we find Williams, in his twenty-fifth year, and immediately on leaving the College, appointed to the post of classical master in the well-known school kept at Winson Green, Birmingham, by the Rev. William Howell, also an alumnus of the Presbyterian College, and, from 1746 to 1770, one of the ministers of the the Old Meeting, Birmingham. This school, says Catherine Hutton Beale, was “very large,” and Howell “distinguished for his ability and integrity as a preceptor.” His son William, in part educated by his father, was (1786—1795) the Principal of the College, and had amongst his children

* It may be noted in passing that *Maridunensis* or *Cambro-Brittanica* was the usual epithet of the College or Academy in the inscriptions of the eighteenth century; e.g., the Latin inscription—

In usum Ac. Mar. dedit Rev. Samuel Thomas, 1766, nuper ejusdem Acad. Institutur,
which, placed on one of the College books, seems the only relic of Mr. Thomas's pen.—
G.E.E.

John,† vicar of Holy Trinity Church, Coventry, 1837—1856, and Benjamin, rector of Hughley, Salop, 1826—1850.

Williams did not remain long at Winson Green, but speedily took up ministerial work (1752) at Stamford. Here he began the labour of many years, which resulted in the publication of his "Concordance." This ancient Lincolnshire town, where the Barons met to levy war against King John, is distinguished as being the first place in England where began that most polite recreation of bull-baiting. Williams often heard the natives tell the story, somewhat after this manner :—

In John's reign, William, Earl of Warren, observing Two Rival Bulls in the Castle Meadows, duelling for the same Mistress of their present Affections, and that all the Town Butchers' Dogs allarmed by their bellowing, ran out, and fell all foul upon one of 'em: His Honour was so delicately diverted with the elegant Sport, that he gave all the Meadow to the Butchers, on Condition that they should find a mad Bull, 6 weeks before Christmas, yearly for the Continuance of the Mad Pastime; from whence came the proverb—"Mad as a Stamford Baiting Bull."

Only for three years did Williams minister in this place—his soul was probably vexed within him; and, gathering up the manuscripts of his Concordance, he passed into Berkshire, there from 1756 to 1767, to minister at Wokingham. During these eleven years he pursued his literary labours, and, in 1767, published "A Concordance to the Greek New Testament, with an English version to each word, and short critical notes," the notes being chiefly furnished by Prebendary Gregory Sharpe, LL.D. Two years before the appearance of the Concordance, the Glasgow University had honoured the compiler with its LL.D. This was probably the first occasion on which a Lampeter man had been thus distinguished by this ancient seat of learning.

The next twenty-eight years (1767—1795) were lived at Sydenham, as minister there to a congregation of Protestant

† Married twice. His first wife, Mary, widow of the Rev. John Waltham, and dau. of Wm. Fletcher, was great aunt to the Rev. Wm. Geo. Dimock Fletcher, M.A., F.S.A., of Shrewsbury, under whose honorary secretaryship the Shropshire Parish Register Society has made that steady progress which from its foundation has been characteristic of it. Vicar John was not always on the happiest of terms with some of his Coventry parishioners. His distrait for tithe on a butcher was long remembered, and vestry meetings for a period concluded with a song and chorus, none too complimentary to the vicar.—G.E.E.

Dissenters, a post he held until this latter year, when, "finding his congregation decreasing, and lease of chapel having expired, he resigned." In 1777 he was also appointed to the honourable office of librarian of Dr. Williams's Library, founded under the will (1711) of the Rev. Daniel Williams, D.D. (Edin.). At this time there was no public library in London except Archbishop Tenison's, which had recently been established, and which, in lieu of any provision for its maintenance and enlargement, has long since been closed. Opened in 1729, in a "mansion" erected for its use in Red Cross Street, London, Dr. Williams's Library has taken its place as one of the most valuable in the metropolis, and to-day, housed in Gordon Square, its collection of some 25,000 books and tracts, its 600 MSS., and its lines of portraits of divines and other personages—amongst them being one of this Lampeter man—are sought out and consulted by an ever-increasing body of students and writers. The real foundation of this library was the purchase by Dr. Williams, in 1699, of the collection of books formed by his friend, Dr. Bates, rector of St. Dunstan's-in-the-West. Its chief treasure, from the bibliographical point of view, is its tall copy of the first folio of Shakespeare.† Its manuscripts include a small Psalter of 199 leaves, dating from the thirteenth century; but to most people the gem of the collection will be a little volume of George Herbert's, a part of which is in the poet's handwriting, and which is believed to be the one he sent to Nicholas Ferrar—it came from Little Gidding. Over this library the tanner's son presided until 1782, when he was appointed one of Dr. Williams's Trustees, a post he held until 1790, some eight years before his death at Canonbury, which occurred on the 15th April, 1798.

"Madoc" Williams wrote two treatises on the Welsh tradition anent the discovery of America; the first, published in 1791, bears the title, "An Enquiry into the Truth of the Tradition Concerning the Discovery of America by Prince Madog, ab Owen Gwynedd, about the year 1170." The next year came "Farther Observations." Copies of the two, bound in one volume, will be found in St. David's College Library, being amongst the gift to it of the Rev. Edward Davies, author of

† Another treasure, at present missing, was its copy of John Penry's "Aequity of an humble supplication," 1587; the only other copies now known being in the libraries of the British Museum, Bodley, and the University, Cambridge. Its collection of silver Communion plate is described in *Antiquarian Notes*, iii., p. 6.—G.E.E.

"Celtic Researches." "Madoc's" literary style may be judged from these extracts:—

The Inhabitants of some parts, it is said had a Book among them, upon which they set a great value, though they could not read it. This Book seems to have been a Welsh Bible, because it was found in the Hands of a people who spoke Welsh, and because Mr. Jones could read and understand it. This Circumstance is of great Weight in the debate. For whether this Book was a Welsh Bible or not, it actually proves that the Natives of that County where the Book was found, had been on the Continent many Ages, and could not be the descendants of a Colony planted there After the discovery of Columbus in 1492. No written Language or Alphabetical Characters can be totally forgotten by any people, within the space of 160 or 170 years, which was the period that intervened between the discovery of Columbus, and Mr. Jones' visit.

In the preface to his second book he says:—

What is here added, in my opinion, will demonstrate that on this day there exists a Tribe or Tribes of Indians in North America, who speak the Welsh Language, and also that they are descended from Prince Madoc's Company who sailed Westward about the year 1170.

One other work from his pen deserves notice—his "Free Enquiry into the authenticity of the First and Second Chapters of St. Matthew's Gospel"; London, 1771, second edition 1789. This "Enquiry" drew forth several replies, including one from the Rev. Charles Bulkley (1719—1797), General Baptist minister of the Barbican, London, "a man of great learning and unwearied industry." Archbishop William Magee (1766—1831) likewise saw fit to notice it, by replying in the second volume of his "Discourses on the Scriptural Doctrine of the Atonement," 1801.

The story of "Madoc's" life from the days when he sat on the benches of Lampeter Grammar School to the time when he aroused interest in the Welsh Indians—'tis said that Southey was thereby stimulated to write his "Madoc"—is one for which no apology is needed in placing him on the roll of Lampeter's men of note and learning.

C. o Llanbedr.

ELIEZER WILLIAMS (1754—1820), vicar of Lampeter, re-founder of its Grammar School, and genealogist, was the eldest of the three sons of the Rev. Peter Williams, of Welsh Bible Commentary fame, whose life, it is said, was hastened to its close by the action of the Calvinistic Methodists, who, "in a body withdrew their support" they had promised to his publication of Cann's Bible, with notes, "assigning as their reason, a change in the editor's sentiments as to the doctrine of the Trinity; although such was by no means the fact. They left him to his own resources. Not contented with this, they shut their doors against him, and excluded him from their assemblies. By this cruel transaction he lost six or seven hundred pounds." Truly is it recorded on his tombstone at Llandefeilog, *He received in return only ingratitude and persecution.*

To his father Eliezer owed much, to his mother more. She was the daughter of Morgan Jenkins, a gentleman of small landed property, living at Gors, in the parish of Llanarthney, and knew enough Latin to be able to examine her son in that language in his holidays. His boyhood was a healthy, happy time. He could kick a football in a scientific way, was an adept at fives, and, in swimming, so proficient as to have been able to float down river Towy for several miles without landing, as well as to rescue a fisherman who had fallen out of his coracle. An incident in his school life at Caermarthen may be new to some readers. One night, just as St. Peter's Church clock struck twelve, as Eliezer was working over his "Prep" for next day's class, he was interrupted by an unusual noise in the house. Before he could speculate on the cause of the disturbance, the door of his room suddenly opened, and in stalked a tall figure wrapped in a sheet, and having his features concealed in a hideous mask, while it uttered undistinguishable and frightful sounds, that might seem to be those of a voice not of this world. In the first instance he was astounded at the intruder's appearance, but after a moment's reflection he sprang from his seat, raising himself into an erect posture, and grasping a missile

which lay on the table, hurled it at the apparition with so true an aim as to bring it to the ground, and at once proved that it was no unearthly visitor. Little wonder, then, that Rice Rees, and *Daniel Ddu*, and Quaker David Joel Jenkins, and the great army of his Lampeter scholars, had for their master a passionate love and a profound respect.

Instead of quiet curacies for the early years of his ministry, he accepted with alacrity an offered appointment of chaplain on board H.M.S. "Cambridge," at the critical time of the breaking out of hostilities between Great Britain and France. Between 1780 and 1784, he saw a deal of active service, under Admiral Keith Stewart. He was an eye-witness of the sinking of the "Royal George" at Spithead in 1782,*

When Kempenfelt went down
With twice four hundred men.

Through the interest of the Earl of Galloway, whose chaplain he became, and to whose family he was tutor, Eliezer was presented, in 1784, by Lord Chancellor Thurlow, to the small vicarage of Caio-cum-Llansawel, not far from Pibwr, his native place, in Caermarthenshire. For the next twelve years he was busily engaged, at the Earl's particular request, in the investigation of his pedigree, for the purpose of establishing his lordship's claim to the English peerage. Ultimately his labours were crowned with success, and on the 31st May, 1796, the *Gazette* published this notice:—"John, Earl of Galloway, K.T., created peer of England, with the title of Baron Stewart of Garlies, in the stewartry of Kircudbright." About 1794, there had been published "A Genealogical account of Lord Galloway's family," by Eliezer Williams.

After a short period spent as chaplain to the garrison of Tilbury fort, Bishop Burgess offered him the vicarage of Lampeter, to which he was collated on the 14th July, 1805; here he brought his family, and entered upon a period of untiring, strenuous work, which, long before his death, made him beloved by all his parishioners and friends. On the 20th August, 1816, he was collated to the Prebend of Llanddewi Aberarth, founded in the Cathedral Church of St. David's, vacant by the death of

* It may perhaps be permissible for the writer to say that, in 1840, his maternal grandfather, Commander George Eyre Powell, R.N., was present at the memorable blowing up of the wreck; and, moreover, that it can still be said, with Cowper, "Her timbers yet are sound," for on a table made entirely of them this chapter is being written.—G.E.E.

the Rev. William Higgs Barker, vicar of St. Peter's, Caermarthen.

Dr. Burgess had received important assistance from Vicar Eliezer, as we may now term him, in his controversy with the Rev. Thomas Belsham, the Unitarian minister of Essex Street Chapel, London, between whom and the Bishop, in spite of their theological differences, there existed a friendship of such warmth as to warrant Belsham writing, a few months before his death, to a friend, in a letter, the original of which is now before me:—

8th March, 1821.

My controversial days are over. I must leave the Scriptures to speak for themselves, and must transfer controversy to the rising generation. I have not even leisure to reply to my old friend the Bishop of St. David's, who has made a new attack, I cannot say with renewed arguments, upon Dr. Carpenter and me.

Vicar Eliezer had also taken a small part in controversy with Dr. Priestley, as to the doctrines of the early Christian Church.

Many years prior to the advent of Vicar Eliezer, Lampeter had enjoyed the educational benefits of a Grammar School in the town. About 1737, John Williams ("Madoc" Williams) was a scholar at "the town free grammar school." In 1789, the Rev. Job Harris was "master of Lampeter Grammar School," followed in the same capacity by Mr. Rees Charles Edmund (1797), and the Rev. Arthur Williams (1799), "for fifty years a faithful minister of the Presbyterian order," as says his grave-stone in the churchyard. He is known to have prepared scholars for the Presbyterian College, Caermarthen, whence they proceeded direct to Holy Orders. So far researches fail to reveal whether this old school had actually ceased by the time that Vicar Eliezer came to the town, but certain is it that he immediately began to teach in the vicarage, which, being in too dilapidated a state to occupy as a place of residence, the Bishop allowed him to convert into a schoolroom, and to call it a "Licensed Grammar School."

The "Tonn" manuscripts have amongst the letters many written by one of his most distinguished pupils, Rice Rees, afterwards the Welsh professor at St. David's College, and author of the "Welsh Saints." Rees entered Lampeter Grammar School on the 2nd February, 1819, and forthwith began a

correspondence with his uncle, the Rev. William Jenkins Rees, rector of Cascob. Many of these letters are in the "Tonn" collection, and their chatty contents give us a splendid series of word pictures of Lampeter, Vicar and Headmaster Eliezer, Principal Lewellin, and the early days of the College.

Before long "the rapid increase of scholars and the number of applications for the admission of pupils was so great, that he felt himself under the necessity of removing to a more commodious house which had been recently built, and in which he continued to reside for the rest of his life." Some lads boarded with him, others lodged where they could in the town and parish. Of these arrangements we have a glimpse in 1818, when, on the 17th December, David R. Rees, of Llandovery, writes to his brother, Rector Rees, of Cascob:—

Sister Sarah and me went over to Lampeter on Tuesday, and returned yesterday. Agreeable with your recommendation, sister agreed with Mr. Thomas Davies, the Shop-keeper, for the board and lodging for Rice at £26 per annum, exclusive of washing, which will be about 10s. per quarter. We know Mrs. Davies, she is a daughter of Sally Wm. Harry, that kept the Bakehouse, next door to the "Nag's Head" in this town, some years ago, therefore you may probably recollect her mother if not her. She is married to her second husband, and has 3 children, they live very comfortable the price is thought high, but it is lower than Mr. Williams's, which is £40, including schooling. Mr. Williams was gone to Ireland to settle some affairs, after the death of his father-in-law, consequently I did not see him; but I enquired of Mr. Jenkins's father (the "3 Horse Shoes," where we put up), and he told me that Mr. Williams's terms for Day Scholars were a guinea a quarter, and a guinea entrance.

In August, 1819, the scholars numbered eighty, and the classes twelve, of which Mr. Williams hearkens six, Mr. Hughes, the Usher three, and Mr. Evans, another usher, three. The Divinity Students number fifteen. Here is a day in the school's life:—

The manner in which I proceed at present is this. At 7 in the morning I go to school, and say my Exercise, and repeat part of the Latin Grammar; then I return at 9 to breakfast. I then go at half-past ten and say a lesson in Analecta, with another in the Greek Grammar; then I make a few sums in Arithmetic, and

return at one. I afterwards go at four and say a lesson in Virgil, and return at six. On Thursday evening, instead of Virgil, we learn geography and arithmetic. On Saturday we also say the Church catechism; and four of us, chosen the Saturday before, rehearse a speech. Prayers are read in the School by the Ushers twice a day. Wednesday is generally a holy day, if not we learn arithmetic. There is no particular plan followed, nor order kept in the School; nor have we any stated time to go there; all that is required of a boy in this case is that he would be there to say his lesson with his class-fellows. We all learn our lessons at home, and go to school to say them.

This then was the time table and the routine for a lad of fifteen, under Vicar Eliezer in 1819.

A few months after came the death of the vicar, and hear again let Rice tell the tale:—

He died about six o'clock in the evening of Thursday, the 20th January [1820]; he was confined to his bed for a month before, but maintained the use of his faculties to the last, and on the day of his departure, seeing his children in the room crying, he said—"when I saw you first you were crying, when I shall see you last you will be crying, crying you will go through the world, but I hope you will go out of it laughing." He has left five children, the eldest under age. I went over to Lampeter last Friday, accompanied by four of my schoolfellows, to attend his funeral, which was to take place the day following. He was buried in the vault under the chancel in Lampeter Church, where five of his family had been buried before. He was borne by six of his senior scholars, his funeral was attended by his sister, and four of his children (his brother not being able to attend); and a great number of gentlemen, clergymen, and scholars. The Rev. Mr. Bowen, of Waunifor, performed the Burial Service, and preached an impressive sermon from Luke xii. 37. . . . The Ushers intend carrying on the school, until a Master can be secured, but as they cannot teach the higher classes, a great number of the scholars must still be without a teacher.

Another glimpse is afforded us of Vicar Eliezer and his death in a letter from D. R. Rees, of Llandoverly, to his brother at Cascob:—

The Rev. Eliezer Williams, of Lampeter died of a broken heart on Thursday. . . . Rice said that Mr. Williams educated ten or a dozen boys gratis, which of course are left friendless.

Hassall, one of the ushers, more than did his duty. He had won the boys' hearts, and when news came to him of his father's death from the *plague*, he had to leave amidst universal regrets. Some of the senior boys wrote farewell addresses in prose and verse in his album; and as a sample of what a Lampeter school boy did then, the lines written by Rice Rees on the occasion are here quoted:—

AD AMICUM.

*O! dilecte Hassall, gratus mihi semper amicus,
Quam sum fraterno pressus amore tui
Nos quamvis æquor ventosis dividet undis,
Semper erit nobis inviolata fides.
Jam vale! quæsitâ venias securus in oras
Et tutos servet teque tuosque Deus.*

—*Amicus Lampeteriensis.*

The names of more than a hundred of his scholars are preserved by his son in "The English Works" of his father. It is of interest to know that the prize list, in 1818, notes Rice Rees as the successful writer of Latin verses on the "Beauties of Spring"; and that to Thomas Hassall, son of the Rev. Mr. Hassall, Paramatta, New South Wales, fell the honour for the best abridgment of a sermon. Could the programme of the "recitations" that year be beaten in Lampeter to-day? Thirty items preceded a performance of Terence's "Comedy of Eunuchus" in the Town Hall. Here are some of them from the list:—

John Lloyd, recited Exodus xx., and some of the Psalms,
"with Rabbinical precision."

Geo. A. Harries, Miltiades' Address to Callimachus, before
the Battle of Marathon, from the Greek of Herodotus.

W. Rowlands,	}	Each 3 or 4 chaps. from Greek Testament.
D. Morgan,		
D. Griffith, junr.,		
Wm. Davis,	}	Pyramus and Thisbe, in Latin from Ovid's Metamorphoses.
Dd. Davies,		

W. H. Miller, Voltaire's description in French of the Massacre of the Protestants.

Maurice Atterbury, }
Henry Jenkins, } Juba and Syphax from Addison's
— Evans, } Cato.

Daniel Evans, }
David E. Morgan, } Brutus' and Cassius' Quarrel.

Thos. Jones, sen., 250 lines Dr. Young's Night Thoughts.

Rice Rees, Gray's Elegy.

Alban T. T. Gwynne, "aged eight years," about 200 lines Addison's Poetry.

Thos. Jones, jun., "son of Hugh Jones, Esq., Lampeter," John Gilpin's Ride.

Thos. Hassall, }
David Jones, } Dialogue between Owen Glendwr and
Henry Hotspur, Shakspeare.

Daniel Evans, Recited one of Dr. Blair's Sermons, "great applause."

John Bowen, Recited in Welsh, sermon by Evans, *Prydydd Hir*; "correctness and animation."

The presentation of such a programme as this, and the manner in which the recitations were rendered, were due in no small degree to the practice obtained at the Pythagorean Society, a school institution which met weekly at this period for the purpose of discussing various moral, historical, and scientific questions.

A word must now be said about the plays acted from 1813 to 1819. The series opened with a representation of Mrs. Hannah More's "Sacred Dramas." These were so much approved that they were followed up with the "Comedies of Terence." In 1814 "Andria" was staged in the Town Hall, just before the Christmas vacation; a prologue, spoken by Watkin William Thomas, opening with the lines:—

There are those who evidently deem us wrong,
T' attempt a drama in an unknown tongue;
But that sole circumstance may prove the cause
Of sure success, and gain us your applause.

Next year "Phormio" was presented, amongst the audience being a large party from Ystrad Meurig Grammar School. We are told that "many good judges . . . attended with the classical work in their hands." Phormio was taken by W. W.

Thomas, and Sophrono by David Joel Jenkins. The vicar, who wrote the prologues and epilogues, knew human nature :—

But if you ladies can't the whole discern,
Why then, I think, our language you must learn ;
You'll soon, I have no doubt, apt scholars prove,
How easy 'tis to say,—Amo, I love.

"The Adelphi" was presented in 1816, John Jenkins, sen., the head boy, speaking the prologue :—

. The play to-night—
'Twas fetch'd from Athens, it will make you chuckle—
'Twas dearly bought—ere to our task we'd buckle,
It cost us many a rap across the knuckle.

The last of this series, truly a most remarkable one to be given successfully in a small town, then almost unknown to the world, was "Eunuchus," performed in 1818. Daniel Evans (*Daniel Ddu*) as Antipho "was admirable in the scene between him and Chærea." After the play, "for the benefit of that part of the audience which was not conversant with the Latin language, the moral and popular after-piece of 'High Life below Stairs' was given in great style." Of this side of the happy life which then characterised this school, and of these plays, we will say with the Headmaster, when he makes Pythias tell Parmeno—

'Twere well the gay world was as void of harm.

Of Eliezer Williams as vicar of the parish much could be said: he was the friend of all around him, and the central figure in the social life of the place. To him his neighbours went with all their troubles. Documents in his handwriting, now before me, show him in divers lights.

John Evans, a discharged soldier, formerly in the 23rd Foot, lives in the parish and needs to claim some prize money. He seeks the vicar, who questions him, and certifies that he is the right man, and entitled to the money.

David Saunders appears personally before him, says he is a bachelor, twenty-one years of age, and wants to marry Widow Margaret Jenkins. The vicar clears the way, and the couple are made happy.

The regimental colours of the Upper Tivy Local Militia are to be consecrated; the vicar, as the *learned chaplain of the corps* delivered a *sermon appropriate to the occasion*.

On the 17th June, 1814, he is to be seen in *our little town*, which will be in a blaze to-night. The Cardiganshire militia are returned home, and we are going to illuminate for the late news of our successes abroad.

The vicar is dying, to the chamber comes the messenger from his friend and contemporary schoolmaster, Davis of Castell Hywel, bearing a tender greeting. Grasping his hand, the vicar says—*Put your hand into Mr. Davis' hand instead of me, as a token of that higher and more spiritual union, which we shall ere long enjoy together.*

As a poet, he takes no mean place in Welsh, Latin, and English literature. His "*Awdl orchestol addysgiadol i Seren Gomer*" is well known. It is written in the twenty-four Welsh metres, the initial letter of every metre being one of the twenty-four letters of the alphabet. He says of it:—

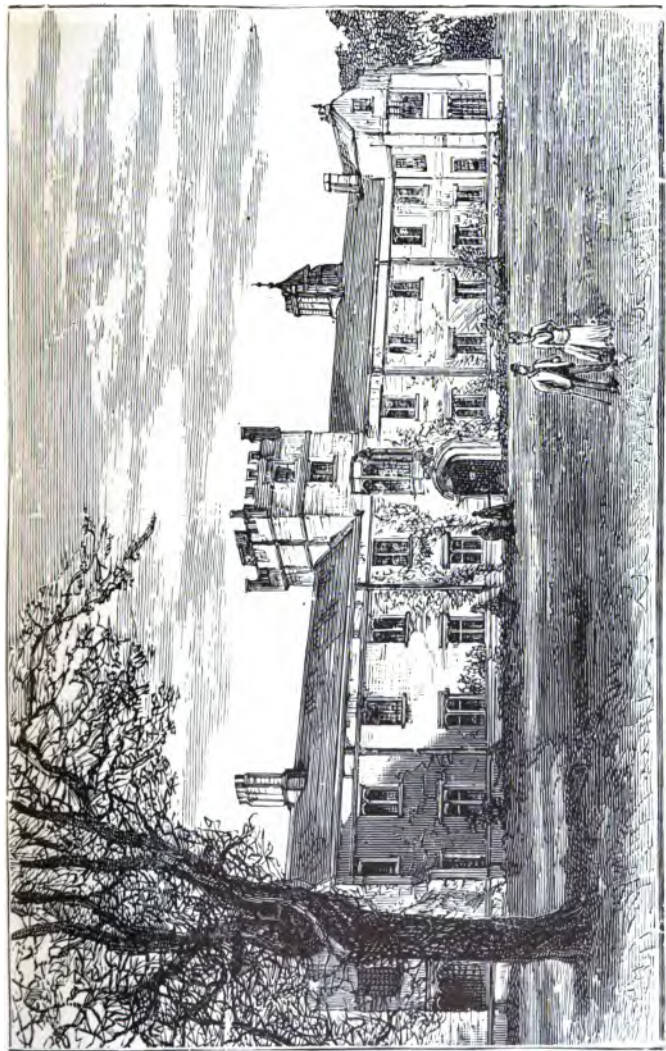
I wrote the ode in praise of "Seren Gomer" too hastily, without a grammar or an example before me, from an idea that it would give me weight with the editors of the paper, and that it would induce them to find a place for my compositions. It may have had that effect in some measure, as my productions are always admitted. But some few errors in the Mesurau Caethion, have unfortunately given "Tegid," and some of the minor bards a little temporary advantage over me. I am willing now, however, to recover that ground if possible, and to flog them in verse as well as in prose.

Whether or not he did *flog* them, the writer is not competent to say; certain is it he tried. The original manuscript of the "*Awdl*," in the vicar's handwriting, dated *Llanbedr Bont Ystyphan, Ionor yr 31n, 1814*, is not the least treasured amongst others in the collection gathered together by the author, where it keeps company with the holograph of "*Cywydd y Winwydden*," also by *E. o Llanbedr*.

His "*Historical Anecdotes relative to the energy, beauty, and melody of the Welsh language*," is an essay which might with advantage be reprinted and circulated in every school in Wales.

The accounts of Lampeter and Caio which he contributed to Carlisle's "*Topographical Dictionary of Wales*"* are at once

* Nicholas Carlisle published this Dictionary in 1811, and though (as stated in a note on the half-title) intended as the fourth volume of the "*Topographical Dictionary of England and Ireland*," 1808-10, it was issued as a separate work. There is no



ST. DAVID'S COLLEGE:

Gateway and Tower.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

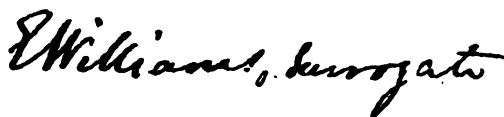
brief and accurate. On that of Lampeter has been founded every subsequent article which deals with the history of the town.

The "great eminence," says his son, the Rev. St. George Armstrong Williams, to which his father's school rose, was "mainly instrumental in leading the bishop and his coadjutors to fix upon Lampeter as more desirable" than Llanddewi Brefi as the site for St. David's College. The vicar, however, was not permitted to see the accomplishment of his heart's desire. His article on the "Choice of Masters for the College," judging from the draft, is one in which he deals with force on the absolute necessity of "a wise selection" of teachers and "a correct and critical acquaintance with the language of the country," for, says he, "where the reputation of such teachers as scholars and as Christians has been high, they have formed a university in a desert, whilst presidents of an opposite character have created a desert in a university."

On the tablet placed in the parish church to his memory by his scholars are four lines composed by *Daniel Ddu*, which may fitly end this chapter:—

Oedd anwyl i'w gyd-ddynion,
Anwyl yw yn nheulu Ion;
Holl lu y nef llawen fnt
O'i roddi'n gymmar iddynt.

pagination, but the Lampeter article begins on the verso of signature of Hh, and ends on verso of Hh2. The article was reprinted in the "Memoir of Rev. Eliezer Williams," 1840, pp. lvii-lx.



E. Williams, surrogate

Walsall's Benefactor.

THOMAS BOWEN (1766—1852) was a Lampeter born man of whom little is known by the general reader, though it is just possible that he or his death may yet be remembered by a few of its most elderly natives. His claim to be included in our gallery is that he was the founder both of the Walsall General Library and of the first Sunday school in that saddle-making town.

His parents lived at or close to Lampeter, where, in 1766, their son Thomas first saw light. After a short while spent at the Lampeter Grammar School, we find him becoming one of the scholars of Davis, Castell Hywel, a fact of value as witnessing to the truth of the statement that parents who were good Church-people frequently placed their sons with this redoubtable non-conforming minister for the greater part, and often-times the whole, of their tuition.

Bowen, in accordance with the wishes of his father, and his own convictions at that time, was desirous of taking orders—candidates for ordination passing direct from Davis' hands to those of the Bishop of St. David's, who accepted such men, and gratefully too, knowing he could rely upon the thoroughness and high standard of their classical training. Bowen was one of the first of the many generations of boys to enter the school actually at Castell Hywel, where Davis, then a young man and recently married, settled in the year 1783. Bowen probably lived under his master's roof as a weekly boarder, walking home every Saturday and returning early on Monday. His name appears amongst the many old boys who subscribed for copies of "Telyn Dewi" in 1824.

On leaving school, about the year 1790, his biographer in the *Christian Reformer* * says he "had proceeded so far as to apply to the Bishop of St. David's, Samuel Horsley, with a view to his ordination." Whilst the necessary arrangements were being made, Bowen one evening was introduced to the minister of the Presbyterian congregation at Caeronen, the Rev. Evan Davies,

* 1852, p. 324.

"by whose conversation he was led to reconsider his religious principles," with the result that he abandoned his intention of taking orders, and sought admission as a student to the Presbyterian College, then located at Swansea. Here he remained from 1790 to 1794, under the tutorship of the Rev. William Howell.

With all the world before him, Bowen sought his first ministerial settlement, and ere many weeks had elapsed after leaving college, he was chosen as minister of the congregation worshipping in the Old Meeting-house, Walsall, from which, but a short time previously, the Rev. Benjamin Davis (brother to Davis, Castell Hywel) had retired, only to settle near by at Evesham. At that time there was a small colony of learned Welshmen ministering to divers congregations in the Midlands, Bowen found there as his neighbours, Davis at Evesham; Benjamin Maurice, a Pembrokehire man, at Alcester; John Jones at Bewdley; David Jones, of Bwlch-y-gwynt, at Birmingham, in the pulpit which Dr. Priestley had but recently vacated; Josiah Corrie, an alumnus of the Presbyterian College, at Kenilworth; Lewis Loyd, of Cwmyto—afterwards the father of Baron Overstone—had just been doing temporary duty at Shrewsbury; Thomas Jenkins was at Whitchurch; and Samuel Griffiths, who had been one of David Davis's assistants at Llwynrhydowen, had long been settled at Wolverhampton.

Walsall, at the time of Bowen's settlement, was a rural town, devoted to the manufacture of spurs, bridle-bits, stirrups, and buckles: the leather trade was developed during his lifetime. Here, we are told by the town topographer, in 1759, "is dug that best sort of iron ore which they call 'Mush,' which contains that sweet, cool liquor which workmen are so fond of." Here, too, was then yearly distributed, "on Epiphany-eve, a dole of 1d. to every person in the town, strangers and all." His congregation had been founded late in the seventeenth century, and had passed through stormy times. In 1710, the chapel had been destroyed in one of those riots which marked the reign of Queen Anne; it was a building like some old Cardiganshire churches, with heavy outside shutters, and inside was a "pulpit which stood ready with a curtain to be drawn before the preacher, and a door behind him leading on to the roof, to facilitate his escape, should spies or informers intrude upon the services." Partially wrecked again in 1743, during the violent scenes which occurred

when John Wesley first visited the town, the restored building was next, in part, pulled down by a mob in 1751, when certain of the ringleaders were tried for the offence at the assizes, and fined £10. The meeting-house, at the same time, was *ordered to be rebuilt again, but further from the parish church*. At this time one David Jones was the minister, and a tough customer he was in asserting the rights of his congregation freely to worship God. The magistrates liked not this Welshman, and, when he died in 1762, hoped that Walsall would know Wales no more. Their rejoicing, however, was but of short duration, for within a few weeks another Welshman was chosen as minister, in the person of Noah Jones, a Caermarthenshire man, who lived and worked here until his death, just twenty-two years later.

Except for three years spent as minister at Ilminster—where the second of his two daughters died in 1822—the whole of Bowen's working years was spent at Walsall, where, from 1794 to 1838, he was engaged in the active duties of his ministry, and from his retirement in this latter year to his death on the 25th January, 1852, in promoting the growth, consolidation, and progress of the town library.

No Sunday school existed at Walsall when Bowen settled there. His immediate predecessors, Noah Jones and Thomas Ebenezer Beasley, had conducted "very respectable" day schools, but it was left to this Lampeter man to lead the way in the matter of Sunday schools. Soon, that started by the Old Meeting was followed by other congregations in the town, and it is noteworthy that from this first Sunday school afterwards came the secretary of the Anti-Corn-Law League, in the person of James Hickin, one of the school teachers and a member of the congregation. The year of Bowen's death was likewise that of the settlement of the late Edward Myers, F.G.S., as minister of the congregation, and of him the memorial is the *Walsall Free Press*, the oldest local newspaper, of which he was originator and first editor. It is probably unique in the annals of a single congregation—one which had been abominably persecuted by some of its townspeople—that it should in return lead the way in the Sunday school, library, and newspaper movements.

The only things Bowen committed to the press were an English Grammar, and a small book explaining the method of describing the lines of latitude and longitude on paper, by means of an instrument which he invented for the purpose,

an account of which is given by Dr. Abraham Rees in his Encyclopædia.

May God speed the coming of that day when Bowen's example at Walsall shall be followed by Lampeter, and his native town own and use a public library worthy the parish and its inhabitants.



“A Faithful Minister in the Lord.”

THE Jeremy family, now hardly known outside Caermarthen-shire and a few great centres of trade in England, was originally of Continental stock. In the thirteenth century, for instance, the Geremii formed a powerful faction in the north of Italy, where their exploits in connection with Bologna are duly recorded by poet and historian. Some of them must have been soldiers of fortune in the armies of the Norman kings, and it is probably from one of these that all the British representatives are derived.

In early English records the name usually appears in a shortened form, but with lofty surroundings; and the first individual in the family pedigree is Sir John Jermy, Kt. (1250), who married Margaret, daughter and co-heiress of Roger de Bigot, Earl Marshal of England and Duke of Norfolk. Norfolk* and the adjoining county of Suffolk remained the seat of the Jermys for at least fifteen generations, more particularly in connection with Metfield and Bayfield, which were hereditary manors. Are not their glories celebrated by Blomefield?

One member of the family settled in the Channel Islands, where he became the progenitor of J. A. Jeremie† (1802—1872), sometime regius professor of divinity at the University of Cambridge, and founder of the Septuagint Prizes.

Along the principal line, nine knights and three esquires carry down the succession until the middle of the seventeenth century, when William, fourth son of Sir Thomas Jermy, K.B., after following Charles I. into Scotland, retired to Wales, ultimately establishing himself, about 1645, at Alltdanygof, in Caermarthen-shire. He was the original of the Welsh branch, and was the great-grandfather of David Jeremy, of Cwmyynys, who,

* See Dictionary of National Biography for Isaac Jermy, 1789—1848, recorder of Norwich, and his son, Isaac Jermy Jermy, both murdered by John Blomfield Rush, at the family residence of Stanfield Hall, Norfolk.—G.E.E.

† On the “Register of Blundell’s School,” Tiverton, will be found the name of James [Amiraux] Jeremie, s. of James Jeremie, merchant, Guernsey, who entered this famed Devonian School on the 15th August, 1816, and remained there till the 29th June, 1820. He succeeded Dr. Ollivant in his chair as regius professor of divinity at Cambridge, and died dean of Lincoln. Another member of the family, also at Blundell’s School, 1808—1811, was John, s. of John Jeremie, of Guernsey, Esquire.—G.E.E.

by his wife, Sarah, the daughter of Daniel Davies, Esq., of Blackbush, became the father of the Rev. John Jeremy, the subject of the present sketch.

JOHN JEREMY (1782—1860), the only son of parents in easy circumstances, was early designed for one of the learned professions. His father was a nonconformist, and connected with the Independent congregation of Panteg, of which the son, at a somewhat early age, became a member. Amongst many relatives, members of the Church of England, were his uncles, the Revs. John Jeremy, of Moorlinch, and William Jeremy, of Chard, who urged him to conform and take orders. On the other hand, his own minister, who had deservedly great influence with his people, strongly dissuaded him from taking that step. The actual decision to remain a nonconformist was, says his son, the late Rev. Daniel Davies Jeremy, M.A., of Dublin, "a conversation he had with his pastor, at this period of doubt and indecision, when the question of his conforming was under consideration; how his friend discoursed at large on 'Election,' 'Predestination,' and graphically described the torments of hell; and how he himself, though a young man of correct morals, came away from that interview feeling sadly there was little chance of his being 'saved' in any case, and none whatever if he conformed."

For some years the lad had been a pupil with one of Cardiganshire's learned sons, the Rev. David Peter, at his Grammar School at Caermarthen, and was well prepared for entrance to any college, when he elected to study for the ministry among nonconformists. Not at once did young Jeremy decide to place his name on the books of the Presbyterian College. His friends, it is surmised, did not regard that venerable institution as sufficiently orthodox—Mr. Peter, the theological tutor, being a moderate Calvinist, and his colleague, the Rev. David Davies, of Llanybri, an Arian, if not something more.

The Wrexham Academy, then under the care of the Rev. Dr. Jenkin Lewis, was eventually selected, and thither he was sent. His stay there was of the briefest: an uncontrollable homesickness seized him, which led to his sudden departure within one fortnight of his entrance. To his home he must and did return.

Within a year he was admitted (1804) to the Presbyterian College, Caermarthen, where he studied for four years. His

fellow students included David Lewis Jones, afterwards to become one of the college tutors; Evan Owen Jones, minister at Duffield for sixty years; Timothy Davis, who ministered at Oldbury, 1812—1845; David Davis, afterwards theological tutor of his college; Griffith Roberts, of Warminster, 1808—1825; David Peter Davies (a nephew of the Rev. D. Peter), author of the "History of Derbyshire"; and John Evans, of Brechfa Gothi, minister at Caermarthen, and uncle of the late Alcwyn Caryni Evans, antiquary and genealogist. The last three became Unitarian while at Mr. Peter's Grammar School, where, and at the college, "there appears to have been a great deal of theological discussion amongst the young men, opinions ranging from high Calvinism to Unitarianism."

It was during Jeremy's stay at the college that he began to modify his religious opinions, his fellow students regarding him and David Lewis Jones as leaning towards Arminianism—in those days considered a grave departure from the "orthodox faith." On the advice of his tutor, the Rev. David Davies, of Llanybri, Jeremy opened a school in that village so soon as he left college, and here he successfully taught until he accepted an invitation to London, where he had many relatives in affluent circumstances, including Henry Jeremy, recorder of Woking, and George Jeremy, author of "Equity and Jurisprudence of Chancery." Here he saw much that was new and highly instructive to him, and, through the kindness of his kinsfolk, he enjoyed social intercourse with cultured and interesting people.

Returning to Wales, he became private tutor in the family of Mr. Williams, of Saethon, near Pwllheli, and there he continued until he accepted an invitation to be the minister of Salem Independent congregation at Llandovery. On the 20th April, 1815, he was ordained, the "charge" being delivered by his former tutor, the Rev. David Peter. At Llandovery he found himself welcomed by the Tonn family, David Rees, its head, being one of the deacons of the chapel. The first baptism by Jeremy was that of his grandson, Theophilus Rees (1815), and ere long we find the cultured young minister employed as tutor to Rice Rees, whose studies he directed for some four years, prior to the lad coming under the care of Vicar Eliezer Williams. To the Salem congregation Jeremy ministered until his marriage with Elizabeth, widow of the Rev. Evan Davies, of Caeronen, and eldest daughter of Mr. Walter Davies, of Maespwll.

On resigning his charge at Llandovery, Jeremy went to reside at Cwmbedw, near Lampeter, and within a year he accepted (1819) an invitation from the Presbyterian congregation at Caeronen, which then consisted of Arminians and Arians—a connection which lasted, with mutual happiness, until 1845. Once settled at Cwmbedw, he resumed school-keeping, and continued teaching, for which he had great aptitude, almost to the end of his days. Many a youth in straitened circumstances at Lampeter and elsewhere was gratuitously instructed by him. Numbers of his pupils became eminent in various walks of life—David Williams, M.P. for Merionethshire; William Davies, Ph.D., of Ffrwdvâl, noted as a schoolmaster, and from 1856 to 1859 the professor of Hebrew and Mathematics at the Presbyterian College; and the Rev. Rice Rees, B.D., first professor of Welsh at St. David's College, and for ten years a near neighbour and an intimate friend of his old tutor.

For a lengthy period Jeremy was constant in supplying the pulpit of Cribyn Chapel, only lessening his labours after a serious illness, in April, 1822. He was then bedridden, and his wife's confinement being imminent, he escaped from his nurse, and, saddling his horse, galloped to Lampeter for a doctor. The exposure all but cost him his life, and to death he carried a weakened constitution and deafness, consequent upon that ride.

For six years from 1837 he resided at Caermarthen, whither he removed for the education and advancement of his family. During that time he continued to discharge his ministerial duties at Caeronen, walking in all weathers. It is true that for a season he owned a pony, which had, however, to be sold, the expense of keep being more than four times what he was then receiving from his congregation. His son Daniel, writing in 1897, says:—

I well remember accompanying him on one of these fatiguing journeys. We had got as far as Pencarreg—15 miles from Caermarthen: the day was broiling hot, and perspiration was streaming down his face, when the vicar of the parish accosted him—"Dear Mr. Jeremy, why do you slave yourself in this way?" My father replied in a cheerful tone, and said something, if I remember aright, about the harvest being plenteous and the labourers few; and referred to the rest beyond the grave. He might, I think, have appropriately added the words which the Apostle Paul used in referring to his own voluntary labours—

"What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

In 1845, he resigned the charge at Caeronen, but continued preaching for fifteen years longer, as opportunity offered. These later years saw him an honoured resident at Lampeter, deeply interested in all that pertained to its true and abiding welfare. His five children survived him. Walter (d. 1893) became a barrister-at-law, was bencher of the Honourable Society of Gray's Inn, treasurer of the Presbyterian Fund, and J.P. for the county of Cardigan. Daniel (d. 1900) was minister, 1860—1900, of Eustace Street congregation, Dublin, which, in 1869, amalgamated with that of Stephen's Green. Both brothers graduated M.A. at Glasgow University. Of the three daughters, Rachel yet lives, the sole survivor of the family, and, since 1864, the widow of the Rev. Titus Evans. Her elder son, Walter, a contemporary of Bishop Owen at Jesus College, has been for some years principal of the Presbyterian College.

To the left of the path leading up to the doors of Lampeter Parish Church, Mr. Jeremy, his wife, daughter, and son-in-law, lie buried, the headstone reading:—

**Sacred to the memory | of | The Rev. John
Jeremy | Many years Minister of | The Ancient
Presbyterian Church of Caeronen, | who died the
15th Nov. 1860, | Aged 78 years. | And Elizabeth,
his wife | who died the 29th Sept. 1848 | aged 67
years. | Also of Timothy Thomas* | of this town |
who died the 10th March 1867, | aged 32 years. |
And Sarah, his wife | Daughter of the said John
and Eliza Jeremy | who died the 9th July 1870 |
aged 46 years.**

* Father of the Rev. J. Jeremy Thomas, rector of Cascob, Walter J. Thomas, Birkenhead, and the Hon. Daniel T. Tudor, Attorney-General of Grenada.—One personal word may perchance be permitted to him who pens these lines, and between whose father and Mr. Jeremy a sturdy friendship existed. He has known the five children, and from early youth has grown up on terms of happy intimacy with many of their children; common joys and sorrows have been shared together, and to-day finds him and the great-grandchildren of John Jeremy often meeting in pleasant ways.—G.E.E.

Daniel Ddu.

DANIEL EVANS (1792—1846), *Daniel Ddu o Geredigion*, Welsh poet, and author of “Gwinllan y Bardd,” stands to-day chief of the household names at Lampeter, and in the homesteads of Aeron and Teify Vales. This is at once accounted for by the simplicity and tenderness of his verses, which have won for him the designation of our “Cardiganshire Burns.” The facts of his life are but few. He was born at Maesmynach, in the parish of Llanfihangel Ystrad, third and youngest son of David Evans (d. 1838), and Sarah (d. 1839), his wife—a superior woman, in many ways, to those around her, who did well for her children, and insisted upon their having the best education then possible in the neighbourhood.* As we saw (p. 117), Vicar Eliezer had him as one of his scholars at the Grammar School, whence he passed to Jesus College, Oxford, matriculating on the 15th November, 1810. In 1814, he proceeded B.A., with a third class in classics; in 1817, M.A.; and B.D. in 1824. Elected to a fellowship in 1817, “he took holy orders.” So says his biographer, Professor Tout,† in the Dictionary of National Biography. This may be so, though there seems reason to doubt it, as no record of it is to be found in the Diocesan Registries of Oxford or St. David’s. Mr. Thomas M. Davenport, writing from Oxford on the 27th September, 1904, says:—

There is no record here of the ordination of Daniel Evans between 1812 and 1832. I find the ordination, by the Bishop of Oxford, of William Evans, Scholar of Jesus College, B.A., on the 1st June, 1817, as Deacon, and on the 20th Dec., 1818, as Priest, then M.A.

Mr. T. W. Barker has likewise carefully searched the records at Caermarthen, and can find no trace whatever of such an ordina-

* Simple housewives were wont to foretell her early inability to manage the home after marriage. Did she not ride behind her husband in the pillion, with long gauntlets, and buckles on her shoes; and had she not a small set of *real china* tea-cups without handles? Such things were *only for her betters!* Some of these dainty cups are yet treasured by the family.—G. E. E.

† Thomas Frederick Tout, M.A., professor of history at St. David’s College, 1881—1890, and since then at the Owens College, Manchester.

tion at that period in this diocese. There is no letter of orders in the keeping of his niece and nearest surviving relative, Mrs. Jenkins, of Mynach Villa, Cribyn, who never saw such a document in his possession. He never took any active clerical duty, was never licensed to a curacy, but, retaining his fellowship, lived the life of a literary recluse, mainly at Maes-y-mynach. Occasionally he preached in Pencarreg parish church.†

Professor Tout, in writing of Daniel's death, says "his disorderly and irregular life was brought to a tragical end by his suicide on the 28th March, 1846." Whilst it is perfectly true that he died by his own hand, do the known facts warrant the use of the words "disorderly and irregular life"?

Let us look closely into this matter, and hear what some reliable people say, who knew the man personally, and with varying degrees of intimacy.

On the 15th September, and the 27th December, 1904, I had conversation with his octogenarian niece, Mrs. Jenkins, who had lived with her uncle for some years prior to his death. Never, on any occasion, had she seen him the worse for liquor, nor did they keep any in the house. Every night, as a rule, he walked to the "Clock Inn," Cribyn, for his glass of ale and a chat with the villagers, and invariably returned to his home sober and in good time. She felt sure, from her intimate knowledge of her uncle's daily life, that there was no foundation for the "gossip."

On the 14th September, 1904, I walked down to Green Park, by Llwynrhydowen Chapel, the residence of the octogenarian Rev. Thomas Thomas, J.P., with whom I had a further talk about Daniel. He was twenty-two years of age when the poet died, and knew him well. He was no drunkard; generous and charitable to a fault; no one in need or trouble ever appealed to him in vain. He was not always understood of the farmers; some people, who ought to have known better, tried to lead him astray, and then circulated false rumours about him. He was often in high spirits, and as often in low ones. He invariably dined with the Unitarian ministers, on the occasions of their Quarterly Meeting when held at Cribyn, where he was an honoured and welcome visitor.

On the 26th December, 1904, being at Abermeurig, Mr. J.

† On one occasion he translated a sermon of Tillotson's, and preached it at Pencarreg; it was not appreciated by his hearers, who preferred *Daniel himself to Tillotson translated.*
—G.E.E.

E. Rogers, J.P. (p. 77), an Oxford man, told me that he, as a young man, just going up to Oxford, called upon *Daniel Ddu* at Maesmynach, to seek his advice upon some matters connected with books, &c., necessary to be taken. He held him in high respect, in fact, rather "stood in awe of him." As he sat in his chair, "he looked like an Oxford don." Had there been any truth in what is implied by the words "disorderly and irregular life," he felt sure he would have heard of it. The poet's death came as a great surprise and grief to his neighbours and friends.

Mrs. Titus Evans, the octogenarian widow of the Rev. Titus Evans, and a daughter of the Rev. John Jeremy (p. 125), who has personal knowledge of Daniel, informs me that she never heard of anything which could be brought against the man.

My father, who had known Daniel from 1827, when, as a lad of thirteen, he first saw the poet, towering in height above the other mourners at the funeral of Davis, Castell Hywel, to 1846, when he followed him to his grave, always said "he was more sinned against than sinning, and that by men who were not above suspicion in their own lives."

Lastly, there is the testimony of the octogenarian poet, Mr. David Thomas (*Dewi Hefin*),|| of Cribyn. Him I saw and interviewed on the 27th December, 1904; and his evidence is of the highest import.

I was eighteen years old when Daniel died, by his own hand, and was one of the four to enter his room and help cut down the body, which we found suspended by a silk handkerchief, drawn tightly round his neck by means of a slip knot, and fastened to his bed-post. A verdict of "temporary insanity" was returned by the jury at the inquest. I had been daily with "Daniel Ddu," from the age of three; when I could write, he frequently employed me to take down poetry as he dictated the lines. Never once did I see him drunk or even the worse for liquor, which was not kept in the house. "Tegid," who did frequent duty for "Daniel Ddu" at Oxford, was one of the last to have much converse with him, before the rash act. Some thought at the time that he was in low spirits because Miss Gough looked coldly upon his attentions to her. She was a Pembrokehire woman, and ultimately became the second wife of Rees Jones ("Amnon"). He enjoyed the company of edu-

|| To *Yr Ymofynydd*, 1904, p. 197, he contributed a notable article on *Daniel Ddu*, which should be consulted by the reader.

cated men, and especially of Unitarian ministers. § His father and mother were close communion Baptists, and worshipped at Crug-y-maen Chapel, occasionally too at Aberduar. Daniel was never baptized, nor did he go with his parents to their worship after he began to attend school at Lampeter. He certainly had leanings to Unitarianism of Priestley type. His name has often been confounded with that of his nephew, the Rev. David Evans,* who—a sad profligate—died on the 5th February, 1850, aged 34 years. No, Daniel was neither a drunkard nor an immoral man.

These statements by accredited persons, with knowledge of the subject at first hand, must speak for themselves, and their value be appraised by the reader. They are here recorded in simple justice to the memory of *Daniel Ddu*.

Settled in his native county, an educated man, with poetic gifts, he gradually became known by his works, and won prizes at divers *eisteddfodau*. In 1823, he secured two silver medals† at Caermarthen. The following year he bore off a silver

§ *Daniel Ddu*, writing to the Rev. Timothy Davis, Evesham, in 1841, says:—*The Rev. T. Griffiths* ["*Tau Gimel*"] and family arrived in America, on or about the 20th June, after a voyage, upon the whole, not very unpleasant. Notwithstanding his many faults, he was a person whose absence I cannot but regret; as he lived in the neighbourhood so many years, and was what is termed a very companionable man. Lloyd of Alltrodyn is dangerously ill. I almost daily see Rees Davies [Unitarian minister of Capel-y-groes and Rhydygwin, 1825—1857], and a very friendly neighbour he is.—Cf. original letter of Rev. Timothy Davis, Oldbury (cousin to T.D. of Evesham), to Rev. John Jones, Aberdâr, penes his s., Rev. Rees Jenkin Jones, M.A.

* Entered St. David's College on the 12th October, 1836, aged nineteen; a scholar of Lampeter Grammar School. Rusticated from S.D.C. for profane language, and swearing, and violent conduct to the acout. Returned into residence April, 1838. Was found dead in an out-house at Cribyn.

† One, in the possession of Mrs. Jones, Cwmere, Talsarn. On the obverse an engraving of the plan—afterwards altered—of St. David's College; on the reverse:—

*Gwobrwy i Daniel Ddu
Am ei Awdl ar seiliad
Athrafa Dewi Sant;
Sef testyn Eisteddfod Caerfyrddin,
1823.*

The other, in the possession of Mrs. Jenkins, Cribyn, is inscribed:—

*Gwobrwy Cymdeithas Dyfed
i
Dl. Ddu Ceredigion,
C.C.J. Rhyduchain,
Am ei Awdl ar Wroldeb
Y Groegiaid yn trechu y Turciaid;
Sef Testyn Eisteddfod Caerfyrddin,
1823.*

C.C.J. = Cymrawd Coleg yr Iesu (Fellow of Jesus College).

goblet,† again at Caermarthen; and another cup which he won is in the possession of Mr. Loxdale, of Castle Hill, Llanilar, which was given by Daniel's brother—father to Mrs. Jenkins—when not responsible for his actions and without his family's knowledge, to the late uncle of the present owner.

The *Gwallter Mechain* collection of letters in the Welsh National Library, at Aberystwyth, contains a few written by *Daniel Ddu* to the Rev. Walter Davies, Manafon. The first refers to the *eisteddfod* of 1824:—

Maesmynach, nr. Lampeter.
22 March, 1824.

My dear Sir.

I intended ever since the Eisteddfod at Carmarthen to write you a few lines to say, among other things,—that I was very glad old Dyfrig had given you so much satisfaction. He did his best, and took a great deal of pains. Leonidas did not take his pen in hand till it was very late. Mr. Williams of Lampeter had very great hesitation in deciding between Leonidas and Llywarch, though Mr. John Howells was decidedly on the side of the old Grecian warrior. Llywarch's poem is a very elegant little one:—

“Dieneidient o dân ei hadn.” Pindar

“A dawn ei gân yn dân gwyllt.”

I am going to tell you a tale which I am sure you will be very sorry to hear. The Archdeacon Beynon, the truly respectable president of the Cymreigyddion at Carmarthen, took occasion at the last anniversary of the Society, in the Town Hall, at Carmarthen, to say that the old metres were ridiculous, disgraceful, and the invention of dark and barbarous ages. Nobody said a word against him, conceiving as we did that what he uttered would go but a little way to annihilate the metres, and that possibly the harmony of the Meeting might be interrupted. In the afternoon, however, at the Old Bush, where we dined, Mr. D. L.

† Also in the possession of Mrs. Jenkins, inscribed:—

*Anrheg Cymreigyddion Caerfyrddin
I Daniel Ddu o Geredigion
Am ei ymdrechadau yn
Ngwasanaeth y Gymdeithas.
Gwyl Dewi,
1824.*

Jones (Clyn Adda), a dissenting minister, and Tutor at the Presbyterian Academy, Carmarthen, took occasion in the middle of an address of a general nature to speak a few words in opposition to the sentiments which the Archdeacon had expressed in the morning, but made his observations with as much respect and deference to the old gentleman as could possibly be done. The Archdeacon immediately on his return home wrote to the secretary to say that his connection with the Society was at an end! I am truly sorry for this, but it cannot be remedied. I was very glad to hear of the establishment of the Society at Newtown. I am sure that as it has the support of Mr. Jenkins it cannot fail of prosperity. The Aberystwyth Society is the best conducted that I have ever attended in England or Wales. It did my heart good to be present there on the 2 of this month. I am sure one young man composed 50 o Englynion, and good ones too, on different subjects in the course of six hours. Every individual on being called upon by the Llywydd to give a toast makes a speech—then follows an air on the Telyn, and the bards, while the instrument is at work, let fly the Awen twenty miles above the clouds and she returns with her beak full of Ambrosia on which the company feed before another toust is given.

*Yn gry' cwyd dy ben o'r graian—yn lwys,
Taliessin mwynneiddlan;
Tro olwg i'n tir hoywlan,
Gwel awr deyr—Walia ar dân—
Ar dân a'r hen gân ar gynnydd—telyn
Ym mhob teulu dedwydd.
Cân cog ar fawnoy fynnydd—
"Cymru a fu—Cymru fydd."*

Is nothing to be done at last with respect to the annihilation of some of the 24 metres? I think that some of them might very well be thrown into the gutter, such as Mr. Gorch[est] y Beirdd, and Mr. Tawddgyrch. I wish the old Triban Morganwg was put in the room of Gorchest y Beirdd. What are we to do for an heroic metre? Is not the Cywydd too difficult? I can find no harmony in Dr. Pughe's Gwynfa. I should very much like to have your opinion whether if a person writes for future fame he had better write in the common metres or the mesurau caethion. Edward Richard's metre is quite as difficult as most of the 24. I am much inclined to think that to write in the modern metres, and introduce as much Cynganedd as possible, without tying one's self

worse than Samson ever was tied would be the securest way for a poet to "pingere in æternam."

May I beg of you or Mr. Jenkins of Kerry, to whom I beg my kindest respects, to let me know if you hear of a person that would grant a title in any part of North Wales. I have a young friend a B.A. who wants one very much.

Yours with great regard and respect,
Dan'l Evans.

Inter nos about the Archdeacon, I said not a word to oppose him.

This was followed seven years later by another to Gwallter Mechain:—

Maesmynach, nr. Lampeter, 10 March, 1831.

My dear Sir,

So many years have elapsed since I have had any communication with you before, that I hope you will excuse my troubling you with a short epistle. When I wrote to you last, the purport of my letter was to consult you whether a bard who was so much under the influence of the Awen as not to resist the temptation of writing something when she paid him a visit, would do wiser and more for the benefit of the community, and to preserve his own fame, to write in the Mesurau Caethion, or Rhyddion. I have written a great variety in both. My chief object in writing in the Mesurau Rhyddion was to improve the taste of the Dyfed people, by abolishing from my composition semi-English words. All that I have ever yet writton, at all worthy—if any be worthy to appear in print, will be published very shortly under the title of

"Gwinllan y Bardd."

I received from Mr. Williams of Meyfod some time before the temporary suspension of the "Gwylledydd" a letter requesting me to send contributions to it. The reason that I have sent so little to any Periodical of late years was a wish to reserve my pieces till I should have enough to make a small vol., and you know that there is generally a complaint if many pieces that have appeared in print before, come on the stage again.

I wish there was a greater intercourse between South and North Wales. "Gwilym Padarn" stayed with me a week last year in his tour through South Wales, and ever since his reasoning on the subject I have much regretted that I ever admitted twyll awdl to any of my free metre compositions. I have seen with abhorrence

such a word as "gwyddu" put by the North Walian inferior Bards to rhyme with "gwala," but our writing "tybie" to rhyme with "adre" is on reflection equally abominable. In reviewing my poems I have endeavoured as far as I could to remedy these deficiencies. In a *Cywydd* written nearly twenty years ago I have this line

Yn aml am dēg resymau,
the next is

Chwilio 'r wyf i'w chael i'r iau,

and one or more of the bards have told me on my showing them the corrected proofs of the "*Gwinllan*," printed off, that the *cyghanedd* is altogether unjustifiable, and I am extremely anxious to have your judgment respecting it, as I do not know of any other line, but something may be said in its defence as not militating against the rules. I meant it as *cyghanedd* groes, and I think I have seen instances in respectable authors of running up a *cyghanedd* in this way, as if the word was to be pronounced "amal" and yet written "aml" to make the line 7 syllables.

I saw this line the other day, in an old *cywydd* not announced by whom written,

A thrwy Loegr uthr olygiad,
nonsense line signifying my meaning,

Mae naw gafr yma 'n gofyn.

I know that my line is much weaker than this (if the *cyghanedd* is defensible), but what I wish to have your judgment upon is whether my line is altogether out of rule, and a bad precedent, and I have reason to request your answer if possible per return of post.

As this note is on business of my own, rather than any thing else, you will excuse my giving you the additional trouble of paying its postage.

I am, my dear Sir
most sincerely yours

Danl. Evans.

Must it be *cyghanedd* ddisgynedig ar yn aml mae dyn yn ymlin.

Give us a line on the probability of the restoration of the *Eisteddfodau*.

Ten years more elapse, and we get this one :—

Maesmynach, Nr. Lampeter

7 May, 1841.

My dear Sir.

I have received the compositions on which you and I have been appointed by the London Cymreigyddion Society to judge. They are numbered regularly from 2 to 43, and I am afraid that no. 1 must be missing somewhere. I gathered from Mr. Thomas the secretary's communication that the originals were with you, and if so, I should like to have a copy of no. 1, (if extant) transcribed in a letter. No. 2 begins :—

"Ow! rhoi enwog arweinydd—yr Awen."

As far as I can see at present from a rather hasty perusal of the poems, I think that no. 37 by Dysgybl is very meritorious. The four last Englynion by Dysgybl appear to me very striking if "hawddau digyfurddyd" and "mawryd" are properly used. I never saw the 2 first words before, but from what I can guess from Dr. Pughe's Dictionary they are employed in a proper sense by the author. I suppose "mawryd" is the same as "mawrydi." I find "maurydig" often used. It is to be lamented that there is no verb belonging to the last line by Dysgybl. There is no verb also in the second Englyn. I should like to hear from you as soon as you have perused the poems, for I guess that we are permitted to compare notes.

I am

Very dear Sir

With the utmost respect

Yours very sincerely

Dl. Ddu.

Addressed to

The Rev. Walter Davies

Llanrhaiadr Mochnant

Nr Oswestry.

Sealed with red wax, *D.E.*

Of *Daniel Ddu* as a public speaker we have an idea in the account, preserved by *The Cambrian*,|| of the proceedings at the banquet held on St. David's Day, 1827, at Lampeter, in connection with the opening of the college. On that occasion his

|| Swansea, 10th March, 1827.

speech, "delivered with great energy and feeling," is thus reported :—

As it has been announced that the cultivation of the ancient British Language is to form a leading feature in the course of study to be adopted at St. David's College, I feel more confident in requesting the Chairman's permission to recite a few lines of poetry in that language on the glorious and interesting occasion on which we are now assembled. When I consider that for more than twenty years, this building has been an object of public hope; mingled indeed with gloomy apprehensions;—and, when now in a state of completion, I see it rear its lovely head above the Vale of Tivy, fair as the rising sun; when I behold a realization of all that my muse, in the warmth of her fancy, anticipated, when at the first she sang to the praise of this establishment—and above all, when I see at the head of it, a genuine, true-hearted Cymro, in name, in heart, in blood, Llewelyn Lewellin, when I behold in that individual an old and valued friend, over whose earlier-studies I myself watched with feelings of deep interest:—all these reflections combined, make the heart too full for the tongue to speak.

"Quis talia fando

"Temperet a lachrymis."

Thou hast been elevated, Lewellin, not like thy namesake of old,§ to lead thy country's armies to the field of slaughter and of blood—but happier thy destinies, to lead the sons of Cambria through the still and quiet paths of learning and science to the happy regions of eternal peace and glory.

Having thus spoken, he recited his since well-known lines, beginning—

F'r Coleg, fy Awen, moes etto fwyn gân.

Scattered about in divers burial-grounds in Cardiganshire are grave-stones bearing memorial lines composed by the poet. In Llanwenog churchyard, on the altar-tomb of Davis, Castell Hywel, we find :—

O eigion calon coledd—daioni

A dinaf rinwedd

Oedd ei fryd o hyd yn hedd

Ei Naf, a gwir dangnefedd. —Daniel Ddu.

§ The celebrated warrior, Llewelyn ap Gryffydd, the last Prince of Cymru.

In Capel-y-groes burial-ground is a stone :—

Cofiant am | THOMAS JENKINS, | gynt o Rhydypennau
ym mhlwydd | Ystrad yn y swydd hon, yr hwn fu | farw
y 27 o Hydref 1834, yn 90 | mlwydd oed. Efe oedd un
ym mysg | ychydig gyfeillion eraill a fu'n achos | i adeiladu
Capel y Groes, er | addoli Un Duw a Thad oll. | Wrth
farw ymddangosodd i'w gyfeillion | fel yn mwynhau gobaith
cryf am | adgyfodiad gwell. |

Yn gorphwys o bwys y byd,—yn dawel

O'r diwedd, mae f' ysbryd ;

O'm ceufedd oer fe'm cyfyd,

Fy Naf glân, i'w fwyn nef glyd.—*Daniel Ddu.*

With his published works this chapter is not so much concerned. They speak for themselves, and their fame is assured. To Widow Esther Williams, of Aberystwyth, belongs the honour of printing his first book, at her press in Bridge Street. From this humble establishment, in 1826, there were issued the twenty pages in which "Golwg ar gyflwr yr Iuddewon" first went forth to win its way to the hearts of his fellow countrymen. Then, in 1828, his friend Archdeacon Beynon included "Cerdd arwraidd ar y Gauaf" in his "Cerddi arwraidd ar yr Hydref a'r Gauaf."

In 1831, *Daniel Ddu* published his collected works at the "Tonn" Press, Llandovery (p. 100), under the title of "Gwinllan y Bardd ; sef prydyddwaith ar amrywiol destunau a gwahanol fesurau."* A second edition, issued at Lampeter in 1872, contains additions mainly selected from previously unpublished sources.

Some of his "English friends having expressed a wish to see a portion of English in "Gwinllan y Bardd," he inserted three pieces, though it was not originally his intention to do so. Those which appear in the volume are "Lines" in memory of the Rev. Eliezer Williams—

... Like God's true Shepherd, thy incessant aim
Was, the poor wandering sinner to reclaim—
To preach Christ crucified—disarm all strife—
And feed the hungry with the bread of life. . . .

Next come "Verses" recited at the public dinner given at Lam-

* Two copies, both in their original olive green cloth jackets, are in the Welsh National Library, Aberystwyth. One bears the book label of the Rev. Walter Davies, Manafon ; the other is inscribed, *The Gift of Pryse Pryse to his friend John Vaughan, 9th Feb., 1832.*—G.E.E.

peter, 27th July, 1824, "to the Rev. John Williams, Vicar and Headmaster of the Grammar School, at that place, on the occasion of his departure to fill his new, distinguished situation, as Rector of the *Edinburgh Academy*"—

.... When thou art far from Tivy's vale
The poor will think of many a tale
Of sorrow told at Falcondale,
And never told in vain.

The third is "The Return," which first appeared in the *Oxford Journal*, 1814.

The somewhat romantic story of the loss and subsequent recovery of the only portrait† of *Daniel Ddu* must be told in Mrs. Jenkins's own way:—

When Daniel was a lad attending the Lampeter Grammar School under the Rev. Eliezer Williams, he lodged with Mr. and Mrs. Morgan, "Ship" Inn. After going up to Oxford he had this portrait painted with his cap and gown. Some years ago, and after Uncle's death, a lady called upon my father at Maesmynach, and saw the portrait. She said she was Miss Morgan, the daughter of the people with whom Uncle had lodged at the "Ship," and that she had been very fond of him then. At once, and without saying anything to me, father gave the portrait to Miss Morgan, and away she went with it in her pocket. Years passed on, and father was dead. All trace of Miss Morgan and the portrait was lost, and the family had given up all hope of recovering it. One day after my marriage, I was making butter at Rhydypennu, when a gentleman on horseback rode up and asked if I was related to "Daniel Ddu." After talking with me a while, he took from his breast coat pocket the little red case, and asked me if I knew whose portrait that was. "Yes, sir, my uncle Daniel," I replied. The rider would not part with it, being one his sister had valued. Years again passed, when, being at the Wells, I met the Rev. David Morgan, rector of Llanbadarn, Penybont, in Radnorshire, who then owned the miniature. Most willingly he returned it to my hands and keeping, and here it is. I gave him a donation towards the restoring of his church.

As the cloud of misrepresentation, which has for a while somewhat obscured him, rolls away, *Daniel Ddu* begins to appear in his true light. Talented, modest, retiring, courting always

† A well-executed miniature in colours, under glass, and enclosed in an oval crimson case. Is in the possession of his niece, Mrs. Jenkins.

the company of cultured men, corresponding with Celtic scholars, and living in happy, daily intercourse with his own people, we cannot be surprised at the affection and the reverence in which his memory is held by the little group of men and women yet surviving, who were privileged to know the poet in person. There is something indescribably touching in their allusions to him, apart entirely from his literary labours, which assuredly would not be so had he not been one who had won and deserved them. His place in the foremost ranks of Cardiganshire's sons is secured, and he will pass down to posterity as a man of whom his county and his country may well be proud.

By the side of his parents in Pencarreg churchyard rest his mortal parts.

Gr.

Goffadwriaeth am

Y Parchedig Daniel Evans, B.D.,

sef

Daniel Ddu o Geredigion,

Gymmradd o Goleg yr Iesu, Rhydychain,
Bardd Gadeiriol Dyfed yn y flwyddyn 1823,

Ac Awdwr Gwinllan y Bardd.

Ganwyd ef yn Maesmynach Mawrth 5ed, 1792.

Bu farw yn Maesnewydd Mawrth 28ain, 1846.

Doniawl oedd ef : ein Daniel Ddu,—heb ryfyg,

Un o brif feirdd Cymru ;

Yn ei fedd mae'r bardd a fu,—

Yn y llwch yma'n llechu.—*Tegid.*

Dane Evans.
D. Ddu
o Geredigion

“A Heaben-born Teacher.”

JOHN WILLIAMS (1792—1858), so designated by his friend Sir Walter Scott, was vicar of Lampeter from May, 1820, to October, 1833—only the first three years, however, of this period being spent as an actual inhabitant in the parish. It was the lively and instructive conversation on Welsh history and antiquities, which Scott had with him, that mainly prompted the writing of the story of “The Betrothed.” Without doubt, Williams must take front rank amongst the most distinguished of classical scholars born in Wales, and that, too, in a county which, some years previously, had given birth to Davis, of Castell Hywel. One of the sons of Vicar John Williams, of Ystrad Meurig, he had for his mother Jane, daughter of Lewis Rogers, of Gelli—a man learned in law—whose grandson to-day is the old world squire of Abermeurig, and doyen of the Cambrian Archæological Association. Going up from his father's school to Oxford, in 1810, he was fortunate enough to be a fellow-student at Balliol College with J. G. Lockhart, and between the two men there grew up a close friendship, which deepened as their lives lengthened. He graduated B.A. in 1814, with Dr. Arnold as one of his four companions in first class; and soon after took up his real vocation of a public schoolmaster, and his all but nominal one of a minister of the Church of England.

In 1805, Eliezer Williams had re-founded the Grammar School, which rapidly and deservedly won high repute as an academy to which parents might with advantage send their sons. At his death, in January, 1820, Bishop Burgess offered Williams the living of Lampeter, with the expressed hope that he would carry on the school as his predecessor had done. How Williams, on his arrival at Lampeter, impressed D. R. Rees, of Llandovery, is preserved in one of the letters to his brother, Rector Rees, of Cascob:—

22 May, 1820.

The Rev. Mr. Williams appears to me to be a very pleasant, communicative man, . . . he is about 28 years old, . . . is a short, stout man, marked with the small-pox; and of an active,



THE VEN. ARCHDEACON JOHN WILLIAMS.

From the original presented at Edinburgh Academy.

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TILDEN FOUNDATIONS.

lively disposition. He speaks Welsh tolerably well, and is desirous of promoting the study of the Welsh language. . . . Finding the old school-house in such a miserable condition, he has obtained leave to keep the school in the Town Hall, until a new school-room can be built, which is expected to be done this summer. It is in contemplation to erect a new house for the master this summer also, a gentleman in the neighbourhood having promised to build it, and vest it in the hands of trustees for the use of the master for the time being, which will be a great advantage to the town of Lampeter and the surrounding country.

Rice Rees, who had been one of Eliezer's scholars, continued at the school after Williams became the master, being occasionally visited there by his uncle, D. R. Rees, who sent to Cascob a descriptive letter after one such visit. Hear him again :—

The Rev. J. Williams, the new master, arrived at Lampeter last Thursday. His strict and punctual attention to the school has already worked a great reformation in the conduct of the scholars, particularly the indolent and obstinate ones ; he told me he was fully determined to adhere to the English mode of regularity in teaching, and that he would compel the scholars to keep proper hours.

So far all seemed to promise well for the school.

The following November Robert Cadell, of the house of Constable, conveyed Charles Scott from Abbotsford to Lampeter, where Sir Walter Scott placed him under the care of Williams. The lad was then in his fifteenth year. Writing to his elder son Walter, of the 18th Hussars, Cork, Sir Walter says :—

14 Nov., 1820.

Charles seems most admirably settled. I had a most sensible letter on the subject from Mr. Williams, who appears to have taken great pains, and to have formed a very just conception both of his merits and foibles. When I have an opportunity, I will hand you his letter, for it will entertain you, it is so correct a picture of Monsieur Charles.

A while later Sir Walter says to his son :—

London, 17 March, 1821.

Charles's last letter was uncommonly steady, and prepared me for one from Mr. Williams, in which he expresses satisfaction

with his attention, and with his progress in learning, in a much stronger degree than formerly. This is truly comfortable, and may relieve me from the necessity of sending the poor boy to India.

The "high satisfaction," says Lockhart, "with which his care of Charles Scott inspired Sir Walter, induced several other Scotch gentlemen of distinction, by-and-by, to send their sons also to his Welsh parsonage, the result of which northern connexions was important to the fortunes of one of the most accurate and extensive scholars, and most skilful teachers of the present time." Villiers Surtees was a schoolfellow with Charles Scott at Lampeter, and spent the vacation of 1821 with him at Abbotsford. He became one of the Supreme Judges at the Mauritius. William Forbes Mackenzie (1807—1862), politician, was likewise at Lampeter with Charles Scott. He was the author of what is known as the "Forbes Mackenzie Act," 1853, for the regulation of public houses in Scotland, which provides for the closing of public houses on Sundays, and at 10 p.m. on week-days. Amidst these and other companions Charles was *striving to become a good scholar and fit for Oxford*, to use his father's words to Miss Edgeworth, in April, 1822.

Meanwhile, what was actually going on in the school? Accounts are hard to reconcile. Williams gave Sir Walter his side; Rees, of Llandovery, who saw things, wrote to his brother on 2nd October, 1821:—

In consequence of Mr. Williams's fickleness, various reports are in circulation, changing every time anybody comes here from Lampeter. Rice's last letter contains a report that the school is about to be removed to Falcon Dale (a large house about a mile above the Church), where Mr. Williams is going to reside; and that a Rev. Mr. Daniel,—a younger brother of Mr. Daniel of Cwrt Mawr, Cardiganshire,—is to reside there also, and to be a partner with Mr. Williams, who is to take in 36 boarders, at £20, £25, £30, £40, etc., per annum, their board to be in proportion to their price. Those who lodge out of the house must attend the proper hours. Mr. Daniel has been some time in England, at Parson's Green, near London, but whether he is a good scholar or not they have no account. Rice is so dissatisfied at Mr. Williams's inattention that he talks of coming home, knowing that he can do more good by studying at home, than in Lampeter.

Now let us hear what Rice Rees has to say, writing as he does from the school, in his eighteenth year, and but a few months before going up to Oxford :—

October, 1821.

Nothing prevails here but inattention on Mr. Williams' part; and uneasiness among us scholars, who talk of going home. Instead of saying ten lessons weekly (our usual number), last week we said but three, and this week six; five holydays given in one fortnight; going to school before breakfast given up; he does not attend until between 10 and 11 o'clock in the morning, and in the evening he seldom comes in until 5 or 6 o'clock, and then hears our lessons with indifference. Some evenings he does not come in at all; the Divinity class is entirely neglected, it is reported that Mrs. Williams is averse to his keeping school, and that Mr. W. complains that it is hard on a person of his income (about £900 p. an.) should be troubled with a school.

Charles Scott, too, had evidently sent something home, which caused Sir Walter to write him, on the 21st November, 1821 :—

I am very glad to hear you are attending closely to make up lost time. Sport is a good thing both for health and pastime, but you must never allow it to interfere with serious study.

Sport? yes; D. R. Rees lets the cat out of the bag, in his blunt way, when he tells the rector of Cascob, on the 8th of the same month—

Rice has not yet returned to Lampeter, in consequence of hearing of Mr. Williams's continued inattention to the school, being chiefly occupied in sporting.

Another scholar's account of a lecture by Mr. Williams to his divinity class is also preserved for us by Rector Rees. D. Jeffreys entered that class on Saturday, the 31st August, 1822, and his description of the following Monday's lecture is worth quoting :—

This morning we had "such" a lecture in the Greek Testament on the 3rd Chap. of Romans, that I shall not forget it soon. It lasted nearly three hours. First of all Mr. Williams gave it us for neglect in not being, as a class, partakers of the Holy Communion, pointing out the impossibility of being saved without it. Then he explained the chapter verse by verse, and then analysed it. all, and that with such fervency, you would take him for a saint.

The wife, who was averse to her husband keeping school, was Mary, only daughter of Thomas Evans, of Llanilar. For some reason or another the marriage was not solemnized in the bride's parish, there being no entry of it in the Llanilar Register. Nor does it seem to have taken place at Lampeter, the register here containing no evidence of it.

Williams gave up his school and removed to Edinburgh in the summer of 1824. That the non-residence of their vicar was looked upon with disfavour by the college and the parishioners was but natural. In 1827 he rashly accepted the Latin professorship at London University, and equally as precipitately resigned it nine months later—an event alluded to by Rees, of Llandovery, in a letter to his brother at Cascob:—

26 July, 1828,

It is reported that the Rev. J. Williams, Vicar of Lampeter, has resigned the situation of Tutor at the London University, and is likely to come to Lampeter. Come when he will, he will come before he is wanted there.

Williams was sworn in as a Lampeter burgess at the Court Leet held in October, 1820, and at the next Michaelmas Leet was presented portreeve for the *Manor Borough, Town, and Lordship of Llanbeder*. He held his two Courts Leet in the Town Hall, the foreman of the jury of his second one being the Rev. Henry Daniel already mentioned, who had been made a burgess promptly upon his arrival in the town. After a year's interval, he was again presented as portreeve, but did not preside at either of the Courts of his second year of office, being then non-resident, nor does his name occur afterwards in the Presentment Book. The one thing he seems to have done during his term of office was in October, 1822, when the town pavements were ordered *to be put in repair at expense of the parish, and if not done within two months, the foreman [Henry Daniel] of this Inquest to indict the parish.*

Largely through his influence, Lampeter, and not Llanddewi Brefi, was selected as the home of St. David's College. Williams's heart was set upon being its first principal, but, owing to some subsequent difference of views with Bishop Burgess, he was not appointed to the office; and what Lampeter lost, Edinburgh gained, in his being chosen (1824) through Scott's influence, first rector of its Academy; a post he held, save for the one brief

interval already alluded to, until 1847, the year of his resignation. He, however, retained his Lampeter vicariate to 1833, when he was inducted Archdeacon of Cardigan. Owing to an informality, the institution had to be repeated in August, 1835. Immediately on leaving Edinburgh, he entered upon his duties as first warden of Llandovery School; and when, in 1853, he finally retired from active work, he had the justly earned satisfaction of having raised Llandovery to a foremost position amongst Welsh schools.

Williams was called upon twice to read the Office for the Burial of the Dead over the mortal parts of two men, each of note. In 1832, while yet vicar of Lampeter, he said the last words, in Dryburgh Abbey, when Sir Walter Scott was "laid by the side of his wife in the sepulchre of his ancestors"; and in 1853, in the presence of over two thousand mourners, he did the same for Frederick Robertson, of Brighton, who had, with Archbishop Tait, been amongst his Edinburgh pupils.

His bitter disappointment at not being elevated to the see of St. David's in 1840, on the death of Bishop Banks Jenkinson, is manifest from the following letter* :—

My Dear Jones,

I enclose you the precious documents which confirm the statement made by me of the shameful treatment that I, the only Welsh Scholar of considerable name for the last century, have received at the hands of my English superiors.

To the three letters before described I add a letter number four. In it you will find the following statement—"I will only add that at some future time, if I should have it in my power and if my life should be spared, I shall have great pleasure in seconding your intention of fixing yourself permanently in this diocese. With the assistance of able and energetic men much may be done."

How precious he preserved this solemn promise is proved by his own confession number three, that so far from seconding my wishes he absolutely interfered clandestinely and treacherously to prevent the possibility of my entrance, when an opportunity occurred.

* Cf. the original, preserved in a copy of "Gomer" in the University College of Wales, Aberystwyth; the former owner has carefully affixed it to the inner front cover. Most of John Williams's papers and correspondence were lost off the coast of Spain, near Ferrol, in the wreck (17th July, 1878) of the s.s. "Europa," in which his eldest daughter, Jane Eliza—widow of Major Walter Colquhoun-Grant, of the 2nd Dragoon Guards—was returning to England from India.—G.E.E.

Be so kind as to take care of these documents—first get them copied, and show them to Sir Benjamin Hall in confirmation of my statement.

Tell him that to a certain extent I place myself in his hands, and again beseech him and the whole body of those liberal M.P.^s connected with Wales who either opposed my elevation to the bench or remained passive, or on the other hand were influential in exalting the Reverend Connop Thirlwall to a position which will enable him to trample under foot the man whom he has calumniated and injured, and whom consequently he never can forgive—I again say I beseech him and them to procure me that learned leisure which I so much need and may say I deserve.

Let them as Welshmen repair the wrongs which I have received from my English superiors merely because they dreaded “my ability and energy.” Let them press upon the Minister that by placing me in the painful situation in which I am he is morally bound to provide for me in some spot where I shall be safe from the vindictive blows of an insulting enemy.

The English Bishops† in Wales, the Primate of England, and the Prime Minister, have all combined in giving heavy blows and discouragement to a poor Welsh scholar, whom while they injure they must respect.

It has struck me that God himself by these repeated blows wishes me to rouse myself from that spirit of passive resistance to wrongful oppression, which has invariably characterized me, and to compel me to throw aside all false respect for wrong-doing superiors.

If I throw away the scabbard and address myself both to the passions and reason of my countrymen, I feel that I possess ability and energy enough to raise a spirit, which will render the mitre of every English Bishop in Wales a crown of thorns.

But I am anxious to avoid this and to finish my important works in peace and quietness. If this can't be done, why I must first publish my whole case, and then throw myself unhesitatingly upon the protection and sympathy of the sound-hearted portion of my countrymen.

How well or how ill the Church in Wales is able to withstand the storm of indignation, which would be the necessary conse-

† When this letter was written, William Carey was Bishop of St. Asaph; Christopher Bethell, of Bangor; and Edward Coplestone, of Llandaff. John Banks Jenkinson, Bishop of St. David's and Dean of Durham, died eleven days previously, and was succeeded by Connop Thirlwall.

quence, let them look to who have, (both Whigs and Tories) for the last century and a half treated us as despicable Helots fit only to serve as slaves and laughing stocks to our unmanly insulters.

This letter is written in a short interval between our examinations which are now going on, as fast as the pen can write down the words. But I feel a new spirit within me which is a sure *aliquid invadere magnum*.

Again I say preserve faithfully these precious proofs of Saxon treachery and bad faith.

Yours truly

J. Williams.

Edinburgh

20 July, 1840.

Keep this letter and copy it, and show the copy to Sir Benjamin Hall, to whom with a copy of the letters you may commit the power of showing them to others at his own discretion. With you of course they are in confidential keeping.

Cardiganshire has a replica of his bust in the library of the University College of Wales, Aberystwyth, the original marble one by Joseph Edwards being in the library of Balliol College, Oxford; whilst his portrait, painted by Colvin Smith in 1841, hangs in the hall of the Academy at Edinburgh, and is here reproduced.

On New Year's Day, 1854, when sending his "Gomer" forth from Brighton, bearing on its title-page the words "Lux in tenebris," he addresses his "dear Countrymen" as "friends, without allusion to divisions, whether political or religious among you, for the system explained considers men only as Christians, not merely as creatures of time and space, liable only to all the contingencies connected with abode on earth, but as heirs of immortality, as partakers of the spirit of God, and as bound by love and duty to render themselves, while yet in the flesh, meet inhabitants of those 'glorious mansions, which He has prepared for all those who love Him, and keep His Commandments.'"

Five years later, on the Festival of St. John the Evangelist, 1858, his spirit entered the "glorious mansions." Rowland Williams was writing to his betrothed on the last day of that year, from St. David's College, just as the news came to Lampeter, and he speaks of *the old Archdeacon of Cardigan* as one of

our most famous Welsh scholars, but a man always in trouble and Controversy. I am glad my last communications with him were tolerably friendly, and regret so much power as he possessed was not more happily guided. He was once vicar of this parish, . . . but he has nearly vanished from people's memories, except from a few of the older.

It is pleasant to call to mind to-day one who had made especial study of the early history of Celtic races, and particularly of the language and literature of Wales: it is yet more pleasant to be able to connect his name with Lampeter.

Williams.



Rice Rees, of the "Welsh Saints."

RICE REES (1804—1839), first Welsh professor of St. David's College, came of nonconformist stock, and received infant baptism at the hands of a dissenting minister. His mother was Sarah, daughter of David Rees, of Llandovery, who died on the 17th July, 1831, aged seventy-seven years, having been for the last twenty-five years of his life a member of Salem Independent Chapel, Queen Street, in that town, and for twenty years one of its deacons. Here some of his children attended, and here his grandson Rice was baptized. Of the simple home life in which his mother, with her brothers and sisters, was reared, many glimpses are preserved to us in letters written by various members of the family to their brother William, for over half a century rector of Cascob. Sister Ann tells him, on the 18th March, 1797 :—

We were very much frightened some time ago with the landing of the French so near us ; the people here were all very active in making weapons to go to meet them ; there is about 100 volunteers raising in and about this town. A sepscription to cloath them ; the supplementary militia begin exercising next Monday.

Mary Rees writes on the 15th December, 1797 :—

We have built a new meeting-house in Queen Street, the pulpit is made very handsome ; they are going to make in it a mounting gallery. It was opened on the 27th of November last.

David, however, seems to have been the family correspondent from his earliest years, and his are the letters which are of such value in telling the life's story of his nephew Rice. Our first knowledge of him is on this wise, when David announces to William, on the 5th April, 1804, the all-important news that—

Sister Sarah was safely delivered of a fine boy on Saturday last, at halfpast four o'clock in the morning ; both she and the child are likely to do well.

Sarah had married David Rees, a young farmer ; their home was at the Tonn, near to Llandovery, and daily communication

was kept up between it and the printing-house home in the town, where David lived, and where his nephew William—Rice's younger brother—printed the "Welsh Saints" and other volumes.

Rector Rees, of Cascob, seems to have taken especial interest in his nephew from his birth. Every detail was submitted to him, and his were the hand and the purse which educated the lad, first at Llandovery, by the Rev. John Jeremy (p. 126), then at Lampeter Grammar School, and lastly at Jesus College, Oxford. When but six months old, Rice was stricken low with illness, and we hear from David how

They are waiting for little Rice's recovery, who is now in the small-pox.

His school-boy days at Llandovery were happy ones. Holidays were often spent at Cascob Rectory, whither the lad used to ride in company with his uncle David; and at intervals the rector came over to Llandovery to visit his old home, and look after Rice's progress. When but thirteen years old, he is reported as

pursuing his studies with increased attention and rapidity. He is now going over all the chapters in Clarke's 'Introduction' the third time. He has learnt the Latin Grammar several times; the Latin Testament he has read and translated a great part of. As to the "Corderii" and "Terminations" he has long since laid them by, having learnt them perfectly. He is now beginning Ovid's "Metamor," and the rudiments of the Greek language. Will thank you, brother William, to let me know in your next, what books would be most proper for him to learn, in addition to those already learnt: as he is intended for the cloth you can advise what authors would be most suitable for him to peruse.

Uncle William's answer took the practical form of inviting Rice to spend the summer under his roof, and, having tested his nephew, decided that he should before long go to Lampeter, to be one of the Rev. Eliezer Williams's pupils. On returning to Llandovery, Uncle David writes to the rector, under date the 1st August, 1818:—

Your arrangements of Rice's education has received our father's and his parents' approbation, and they desire me to return you many thanks for your kindness to him while at Cascob.

Rice's school life at Lampeter Grammar School has already been told, very largely in his own words (p. 113). He began attending it on the 2nd February, 1819, and remained until he went up to Oxford, and entered as commoner of Jesus College, on the 15th May, 1822. For the last year at Lampeter he

had a mess-mate, a young man, aged 17, Ebenezer Williams, a native of the neighbourhood of Aberystwyth.

One of the first things done by the Rev. John Williams, after assuming the office of headmaster on the death of the Rev. Eliezer Williams, was to offer a prize for the best Latin poem, the subject being, "*In vates ab Edvardo primo ejus nominis Angliæ rege cæsos Elegeia.*" Eleven boys competed. The headmaster had made the conditions that every poem sent up to him was not to be in the handwriting of its composer, and was to be signed with a motto or a pseudonym. The prize was awarded to one who had taken for his motto the words "*Magnorum indignus avorum.*" It was Rice's first honour, and of his production the headmaster spoke very highly.

Oxford and her ways were at first strange to Rice. Much of his earliest weeks there was spent in furnishing his college rooms. His immediate predecessor in them had left him *seven old chairs*, and most of us know from experience that they must have been indeed very *old chairs*, before any man would have gone down without disposing of them to his advantage. Uncle William paid for a modest amount of new furniture, and rode over from Cascob to see that his nephew *started fair* at the University. He was an old Wadham man himself, and one for whom no scout nor bedmaker had any terror.

Rice's first extant letter to his uncle from Oxford bears date of the 29th January, 1823. In it he says:—

I begin to like Oxford better than I did, my acquaintances are very civil and kind to me; some of them are prodigal rakes whom I must endeavour to avoid. . . . One pair of black silk hose would be acceptable, which I am informed will be wanted, in case I should happen to dine with the Principal.

The expected invitation arrived before the black silk hose. What happened we cannot say—possibly he borrowed a pair;

in any case we know from his letter of the 10th March, 1823, that he

dined in company with five others at the Principal's, the Sunday before I received the parcel.

To his tutor, the Reverend Alfred Butler Clough, M.A., Fellow of Jesus College, 1817—1839, who became his close friend, and remained so throughout Rice's life, he was attached from the first. His references to him are both numerous and happy, and show that master and pupil were on terms of intimacy, and enjoyed the confidences one of another. His circle of acquaintances gradually increased, and many Lampeter men were up at the same time as he was. We hear on the 21st March, 1823, that

One of my old school fellows at Lampeter, Mr. George Harries, of Pembroke Coll., was plucked, a second time, and has left the University. . . . There are ten Lampeterians now at Oxford.

Ioan Tegid is also mentioned in this letter:—

"Ioan Tegid" has been absent for more than a month in Caermarthenshire, and has not yet returned. When I saw him last he enquired for you, and desired his respects; he was then busily occupied in composing an "awall" on Lampeter College for next Eisteddfod.

A year later he sends word to Cascob that

"Ioan Tegid" has just been appointed to some new preferment at Christ Ch., worth above £300 per an.; he will still retain his place as chaplain, and continue to be precentor in the Cathedral, and perpetual curate of St. Thomas. He has finished his edition of the Welsh Common Prayer, and made a present of one of the copies to the King, which was graciously received.

The life and work at Jesus College at this period get mentioned at intervals in Rice's letters. This on the 21st March, 1823, is of especial interest:—

About a fortnight ago a notice was posted up in the hall, signifying that a premium of £10 would be given for the best translation into Welsh of the third of Archdeacon Jones's sermons;

and also £6 to the best Welsh reader, and £4 to the second best. The sermon to be delivered to Mr. Clough, on or before the 12th April, next; and the competition for the reading prizes to take place in the hall on a convenient day, of which timely notice would be given. The premiums for a Welsh essay, and Welsh poetry, which were given to graduates, have been discontinued through want of candidates. There are four who contend for the sermon prize, and it is expected that there will be 15 or 16 competitors in reading. I do not see any chance of my getting any of the prizes before next year, therefore I will not try now. I have not yet read in chapel. . . .

Jesus Coll. was some time ago very idle and depraved, but it is now, through the exertions of the Principal and tutors, fast improving, the proportion of reading men to idlers is 1 in 3. As to the University in general, . . . many leave it no better scholars than they were when they entered, it corrupts the morals of many men, and even among those I know, several think and talk of nothing but the gratification of their sensual desires.

St. David's Day was duly honoured, the anniversary of 1824 being graphically described to Uncle William :—

Last Monday being St. David's Day, the whole of the morning service in chapel was read in Welsh by Mr. J. Jones, one of the Fellows. All the members of the College, not excepting even the Principal, appeared with leeks in their caps, which they continued to wear throughout the day. At five, 121 sat down in our hall and partook of a most sumptuous dinner, the number at the High table was 23, among whom were the Vice Chancellor, the Heads of Trinity and Exeter Colleges, and St. Alban and Edmund Halls, of those at the low table 50 were strangers.

The following year we are told of an after-dinner concert in hall, with Welsh speeches, *penillion*, and harp playing.

Rice was a hard worker at college, as indeed throughout his short life. On the 6th November, 1823, he says :—

I left Llandovery at three o'clock in the morning of the 17th ult., by the mail, and reached Oxford by 11 at night. Tuesday I was called up before the Tutors, to consult respecting lectures, when they expressed themselves surprised at what I had done in the long vacation.

One episode in his college career belongs also to this year, and must be told in his Uncle David's words :—

Rice partook of the Lord's Supper on Easter Sunday. The Principal gave him a sermon written by Dr. Calamy upon the Communion, which removed his scruples respecting unworthiness.

Edmund Calamy, D.D., whose sermon was thus brought into active service, and with such good result, was the well-known biographical historian of nonconformity, whose great work, the "Nonconformists' Memorial," is an account of the ministers ejected or silenced after the Restoration, particularly by the Act of Uniformity, 1662.

The fact that Rice had received baptism at the hands of a dissenting minister at Llandovery is referred to, more than once, in his letters of this period. Writing to the rector of Cascob, on the 7th December, 1825, he says :—

I am to be admitted full scholar next Tuesday or Wednesday, a Certificate of Baptism is necessary. I told the Principal that my Baptism was not registered, and that the minister who baptised me was not living. He answered that I should get an oath attested before a magistrate to prove my age; this I promised to procure; he has no idea that I was baptised by a Dissenter, nor do I mean to tell him.

The last words of this letter do not read well : what need had he to conceal the honourable particulars ? Were not his parents, at the time, actually members of the Independent congregation at Llandovery, and his father a deacon of it ?

Before me is the original Register of Baptisms of the Queen Street Independent Congregation, Llandovery ; from it I extract the entry of baptism which Rice in 1825 told the Principal of his college *was not registered*. The volume was then kept at Llandovery, in the custody of the minister of the congregation, and remained with him and his successors until 1837, when it was deposited with Government, entries in it being then made legal evidence, of the same value as those in any parish register.

Rice, s. of David Rees, Tonn, Llandovery, farmer, Tingat parish, by Sarah his wife, was christened, April 10th, 1804, per Peter Jenkins, Pastor, Brichloed.

It is also of interest to note the entries of the baptisms of Rice's brothers and sister :—

David, christened, 20th Dec. 1805, per David Davies, Sardis Gospel Pastor.

William, christened, 9th July, 1808, Per do.

Sarah, christened 19th July, 1813, per do.

Theophilus, christened, 25th July, 1815, per J. Jeremy.

With these entries in existence, in a clear hand, written in a well-bound book, it is hard to believe that Rice could have made any enquiry about it, and with the result that it was not forthcoming if needed.

A few weeks later, Rice, then just twenty-two years of age, received adult baptism at Llandingad Church. His uncle David writes thus to Cascob :—

Llandovery, 4th March, 1826.

The irksome affair of Rice's baptism took place in Llandingad Church, the 24th ult., The Rev. Mr. Davies, Dr. Williams, Rice, and I being present.

It will be noticed that neither father nor mother were present at the *irksome affair*, nor any relative, save Uncle David. With this baptismal certificate in his pocket, Rice returned to Oxford, and on the 29th March wrote *communicating the pleasant news that the baptismal certificate was accepted, through the kindly interference of Mr. Clough.*

Before the year closed he wrote to Cascob, saying :—

I have two pupils, Mr. Hamer and Mr. J. B. Gwyn, who mean to go up for their Minor Examinations next Lent; and I give occasional assistance to St. G. A. Williams (son of the late Rev. Eliezer Williams of Lampeter), who is to be examined for his degree this term.

A fourth pupil came along, and on the 25th November the rector of Cascob hears from Llandovery that

Rice having four pupils to attend to, it necessarily occupies much of his time; and having so many is a proof of the high estimation he stands in by his fellow Collegians, particularly your friend, Mr. Clough, in placing the whimsical son of Gwallter Mechain under his care.

How Rice was chosen for the Welsh professorship at St. David's College was told in the chapter dealing with the "Earliest College Days" (p. 89). One incident of that appointment, however, remains to be noted. Archdeacon Beynon desired that both Principal Lewellin and Rice Rees should be examined by himself, as to their knowledge of Welsh, prior to their taking up the duties of their offices. What happened is best told by Uncle David:—

Llandovery, 14th March, 1827.

Your anticipations respecting Rice's examination in the Welsh Language are at an end. Both Rice and the Principal were determined not to be examined in Welsh; the Bishop did not approve of it, and when the subject was mentioned to Mr. Harford at the opening dinner, on St. David's Day, he said if the Principal and Professor should submit to an examination by the Archdeacon or any other person it would be a disgrace to them and the College, and he hoped they would act with firmness in opposing any attempt of the kind, their competency being deemed satisfactory by the Bishop's appointment.

One cannot help wondering what would have happened to the college had the future Dean been there and then "ploughed" in his Welsh!

On Trinity Sunday, 1827, Rice received deacon's orders at Oxford. He writes to Cascob, saying:—

I am to be ordained to-morrow. Before I left Lampeter I received a letter from Blackwell saying that my testimonials were signed by eight, and that they, together with the rest of my papers, were approved of by Bishop's Secretary. This raised my spirits, as I found that the awkwardness of my Baptismal certificate would trouble me no longer. . . . To-day we had the Bishop's charge, and signed the articles. On Monday morning I return to Llandovery. Dr. W. O. Pughe and his son are here, and I have been very much pleased with their company.

One other letter remains to be quoted, that in which he tells his uncle at Cascob about his fellowship:—

Oxford, 22nd Dec., 1828.

I took my M.A. degree last Wednesday, and I was elected Fellow of Jesus College this morning. I had no opponent, and

the exam. was little more than a matter of form. I am going to-morrow to Tremains, Glann., to spend about a fortnight at Mr. Llewellyn's father. I must however, return so as to be here this day three weeks, to be admitted probationary Fellow; and, at the expiration of twelve months from that day, I shall be admitted actual Fellow, from which time my income will commence.

He was through the gate-way at last! Before him lay his short life's work.

For twelve years he served St. David's College with a loyalty and a devotion which knew no bounds. To his professorship were added the duties of college librarian, and the catalogue of books he compiled and printed is still of use.* He was likewise appointed chaplain to the bishop of the diocese.

His "Essay on the Welsh Saints" is an enlargement of the manuscript which won him the prize at the Gwent and Dyfed Royal Eisteddfod, held at Cardiff in August, 1834. To its compilation he gave much time and honest spade work, with the natural result that its place as a classic on its subject was immediately assured, and as such is held to-day. He dedicated it to the Marquess of Bute, president of the *Eisteddfod*. Dating his preface from St. David's College, on the 24th November, 1836, he concludes it with these words:—"Knowledge is the accumulation of past experience, and all that the best informed writer can expect to accomplish is to contribute but a trifle to the general heap, leaving its amount to be estimated by his successor."

* Rice was careful to note gifts. It is his clear hand which wrote, *Vir Reverendus Johannes Hunter A.M. De Aberystwyth in Comitatu Ceretico, 1834*, on the label inserted in one of the treasures of the library, the "Articles whereupon it was agreed by the Archbishops and Bishops of both provinces and the whole cleargie, in the Convocation holden at London in the yere of our Lorde God, 1562, according to the computation of the Church of Englande, for the avoiding of the diversities of opinions, and for the stablishing of consent touching true religion. Put forth by the Queenes authoritie. Imprinted at London in Poules Churchyard by Richarde Iugge and Iohn Cawood, Printers to the Queenes Maiestie, in Anno Domini 1571"; and "a Booke of certaine Canons concerning some parts of the discipline of the Church of England. In the yere of our Lord 1571. At London, Printed by Iohn Daye, dwellyng ouer Aldersgate." These two prints, both in Latin and English, black letter, are bound in one volume, full brown calf, labelled "Articles of Religion," and inscribed in donor's autograph on fly leaf "The gift of the Rev. John Hunter to the Library of St. David's Coll., Lampeter, March 19th, 1834."

The donor was a clergyman of delicate health, who then lived a retired life in Laura Place, Aberystwyth, and devoted what strength he had to divers acts for the amelioration of the poorer inhabitants of that town. One of the silver patens used at the parish church of St. Michael and All Angels was given by him, having previously been in domestic use. He died many years ago, away from Aberystwyth. The late Mrs. Fossett, who knew him, gave me some particulars of his later life.—G.E.E.

No sooner was this work off his hands, than he was engaged with the four Welsh bishops and three other clergymen, in preparing for the Oxford University Press a corrected edition of the Welsh folio Common Prayer. On the 2nd March, 1837, he was admitted to the degree of Bachelor of Divinity. On the 20th May following, he died very suddenly.

It was on a Monday morning that the call came, as he was returning to Lampeter from Cascob Rectory, where he had been on a visit of a few days to his uncle. He had called at New-bridge, about six miles from Builth, to bait his horse, and here complained of illness, but left "apparently strong and hearty." He had, however, scarcely crossed the bridge into Breconshire, when he fell from his horse's back. A girl who was passing at once came to his aid, but before a messenger had time to return to the inn, Rice died on the roadside, with his head gently resting on her lap. His body was taken home to Llandovery, and buried in Llandingad Churchyard. He was not married.

Although portraits of his mother and two brothers are extant, Rice never sat for his; and his nephew, Mr. T. Aneuryn Rees, is sure none exists. The writer's father, who knew Rice, alluded to him, in 1902, as a *handsome and open-faced man*.

Rice Rees.

The Grave Vice-Principal.

EDWARD HAROLD BROWNE (1811—1891) played his part in the life of Lampeter for some seven years, and was for that period a strong power for good within the walls of St. David's College, where he followed Bishop Ollivant as its second vice-principal.

Born at Aylesbury, Bucks, of an Anglo-Irish family—a branch of the Brownes of the Neale—he claimed descent from Sir Anthony Browne, K.G., standard bearer to Henry VII. and Henry VIII., and one of the executors of the much-married king. Going up to Eton when twelve years of age, he found there, amongst his seniors, W. E. Gladstone, Elgin, Canning, Spencer, Walpole, Selwyn (afterwards Bishop of Lichfield), "Jerusalem Williams," and Charles Kean, the noted actor, with whom he for a while came into close and daily connection.

The story of Harold Browne's interview with Dr. Keate when presenting the headmaster with his "leaving tip" (an old custom now rightly no longer in force) of a couple of £5 bank notes in an envelope, may be new to some readers. After he had duly made his offering, what was the boy's astonishment, when endeavouring to escape out of the dread presence of the headmaster, to find himself solemnly addressed by Dr. Keate with "Go back to your Dame's, boy; and, when you leave, if I find you wringing off knockers, or painting doors, I'll have you back, sir, and flog you." And with this queer bit of fatherly advice, the future Bishop of Winchester passed from the jurisdiction of this mighty pedagogue, to his student days at Cambridge.

His first sight of Wales was in 1832, when he spent the long vacation there with a reading party, one of whom was John Grote, the metaphysician. Admitted to priest's orders in Advent, 1837, with his Cambridge fellowship for a title; married, in 1840, to Elizabeth Carlyon; and licensed to St. Sidwell's, Exeter, as a perpetual curate, in 1842; such are the main events in his life before the 10th April, 1843, the date of the letter to him from Dean Lewellin, enquiring whether he would be inclined

to enter into a negotiation on the subject of becoming vice-president, with the Hebrew chair, at St. David's College.

So unexpected was this communication that Mrs. Browne writes, *At the time we knew nothing of Lampeter, not even being quite sure as to where it was.* At the close of the summer vacation of 1843 Mr. Browne removed to Lampeter, when the "Rebecca" riots were in full swing. Close to the Vice-Principal's house there stood a turnpike gate, and Dean Lewellin warned the new comer that any night he might be aroused by "Rebecca." He advised him to show no lights in any of the rooms, as it was one of the unwritten laws of "Rebecca" that those who made no sign should not be molested, while a light in a window would be sure to attract unpleasant attention. This precaution Mr. Browne unluckily could not take, for his little daughter Alice had to have a light in her room; and perhaps he was inclined to make little of the warning. If so, he was soon undeceived. A few days later, about two in the morning, the family were aroused by a volley of guns, and by the noise of the demolition of the gate; the light in a bedroom at once attracted the attention of the rioters, one of whom threw a turf and broke the window, to the alarm of the invalid child and her nurse; no other damage was done, and, as Mrs. Browne said, *We always used to call it our first card.*

Mr. Browne soon encountered far more serious difficulties than were thrown in his way by the outbreaks of "Rebecca." The College, after some fourteen years of existence, had made but little progress, and, as one of the onlookers said, *Harold Browne in 1843 found it in the worst possible condition.* The College had not had a fair chance, and Browne, who went there eager for studious work and teaching, soon found himself confronted with some most trying questions of management. "His seven years at Lampeter," says Dean Kitchin, "were a ceaseless struggle for the rule of common sense and honesty." The main difficulty lay in the relations between Principal Lewellin and the College. Whatever the Vice-Principal may have felt or thought, he seems to have laboured on in silence to 1848, and only to have begun to show signs of restlessness in that famous "year of revolutions." Then it was that Mr. Browne wrote a letter to the Principal, the reading of which must have given Lewellin a very uncomfortable quarter of an hour. He is told that the very existence of the College is

not only threatened, but in imminent danger of dissolution we are now so out of favour with the higher powers, with the clergy, and most of all with the gentry, that nothing but a vigorous effort can save us, and this, I fear, may be too late. . . . The two things about which I have long heard the greatest complaints are :—

(1) The inefficiency of our examinations, and the very unqualified men we have admitted to the College. . . .

(2) The expense of the education here, the fact that the affairs of the College are all administered by one, and that the most irresponsible member of it ; that the Principal is at once tutor, bursar, steward, and even farmer and butcher ; and that the accounts are not sufficiently public. . . . I have constantly had to defend you from accusations which are current against you ; and I am sure you are in no degree aware of the intensity of the public feeling against you. . . . I may add that one of the greatest causes of public indignation is that you provide the College from your own farm. Whatever advantages may accrue from this, it is so very unpopular a thing that I cannot but hope you will give it up.

Truly has it been said, "The evils which goaded Mr. Browne to write this letter must have become an intolerable burden before he could have been moved to take such decided action."

Mr. Browne had now received from the Bishop of Exeter the offer of the important living of Kenwyn, near Truro, and he felt that a man on the point of departure might speak his mind with freedom and break through the crust of bad custom, and so leave to his successor—Dr. Rowland Williams—a much better chance of raising the College than he himself had enjoyed. It was on the 7th November, 1849, that he addressed another long letter to the Principal, of which we have the draft :—

It is now a question of the greatest moment, what steps the College itself takes. It may either sink altogether, or be the chief educator of the clergy of Wales. You know that the accounts are the chief ground of complaint. I am sure that an enquiry will be demanded from without, if it be not first courted from within. But the accounts are not the only subject of complaint. Another is that the business of the College is transacted by one person. . . . It is added that the Principal, as being the least easily called to account, is the very last member of the College who ought to have such power entrusted to him. If you knew what is

said on this subject you would not think me unreasonable in urging it on you. I have reason to think that all connected with the College are as well aware as I am of what I say, and fully agree in my view of the question. But I am in a position which calls on me to be mover; and though the position be a painful one I am resolved not to shrink from it. That my conduct in this is that of your true friend I am also well assured; though I am always afraid that it may appear otherwise to you. . . . Believe me that though I feel my first duty is to try and save the College (and if I do not do it, no one else will), yet it is my hope and earnest desire to serve you also.

Surely no man could write in plainer or kinder terms than did Browne; to him and the small body of men who really cared for the welfare of the College, the matter must have been one of the greatest pain; yet if the Vice-Principal was not to speak out, and that very plainly, to the Principal, who was to do it? "This remarkable letter," writes Dean Kitchin, "is more eloquent in what it does not say, than in what it does. The very vagueness of it leaves an impression that things were on the edge of a kind of revolution. Harold Browne was to be the Mirabeau of the movement, which should end, not in the overthrow of the autocrat, but in the substitution of constitutional in the place of irresponsible government".

Dean Lewellin appears to have received his Vice-Principal's remonstrance in the same friendly spirit in which it was penned. He replied without bitterness, expressing himself ready to meet Mr. Browne, and to consider the suggestions laid before him. But so far as Mr. Browne was concerned, it was now too late, and he tells the Principal that he has accepted the offer of Kenwyn and Kea, and must therefore consider his days at Lampeter as numbered; but before leaving, he is anxious to lay before the whole college body his own views on the methods of reform, and to talk them over first with the Principal, if he so desired; adding to his letter proposing such a course:—

I trust my successor will be a more efficient and a more prosperous man than I have been here, and that the College will soon rise out of the cloud which has lately obscured it.

The decision to leave Lampeter was not hastily made. Mr. Browne consulted friends whom he trusted, and especially

Bishop Thirlwall, who had approved the scheme of reformation set before him by the Vice-Principal, accepted it, and convened a meeting of the college staff, at which Mr. Browne moved his resolutions, which were at once adopted as the bases of an entirely new administration. Yes, reform had been initiated, but only after Lampeter had been fatal, as, alas! she was again destined ere long to be, to one of the most gifted of her teachers.

The influence Mr. Browne exercised over all around him was exactly what had been wanting at Lampeter before his time. One old pupil writes:—*He had immense influence over the men, and raised the College to a high standard.* We hear pleasant things of his and Mrs. Browne's attention to the social side of the students' lives—how they were invited to their house, *that they might see a little of the pleasures of a refined and affectionate home life*—an untold value as a humanising element for the rougher Welsh students. In the Vice-Principal's drawing room the students found excellent tea, followed with the reading of Hooker, and Pearson on the Creed, interspersed with his comments and interesting conversation. A little time before his leaving, the students joined in memorialising Mr. Browne, begging him to publish his lectures on the Articles; and when they heard of his going, they collected a considerable sum of money, and had his portrait painted by Graves, to be placed in the college hall, where it hangs, as a memorial of a loved Vice-Principal who struggled to lift the College to a higher level.

Of the clouds which darkened the happy domestic life of Mr. and Mrs. Browne at Lampeter, a white marble cross in the churchyard is the

Sign of a peace life could not mar,
And of a faith death could not shake.

It tells of the passing of their babes, Edith Dorothea, Clement Gore, and Etheldreda Mary.

Of his subsequent career as Norrisian Professor at Cambridge, as Bishop of Ely, and finally as Bishop of Winchester and Prelate of the Most Noble Order of the Garter, this chapter treats not, but closes with the sentiments expressed by Bishop Jayne in 1880, when, as Principal, he conveyed to Bishop Browne that invitation which resulted in his re-visiting the town and taking part in the opening of the enlarged college chapel—*In the whole town of Lampeter your memory is warmly cherished.*

The Reberent Truth-seeker.

ROWLAND WILLIAMS (1817—1870), Anglican divine, and Vice-Principal of St. David's College, brought the name of Lampeter more prominently before the world than anyone who had previously lived and worked within its borders. Called, in 1850, from the ease and intellectual charms of his classical chair at King's College, Cambridge, to the laborious life and up-hill work of a college then said, with probably a certain amount of truth, to be "on the brink of dissolution," it showed of what metal he was made, when he answered the call and came back to Wales—the land of his birth—not to leave it again until he had made the name of St. David's College one to be trusted, and had set the firm foundations upon which its future stability has been reared.

Two vice-principals had held office before him—Dr. Ollivant, who left to sit on the bishop's stool at Llandaff; and the loved Harold Browne, who had himself initiated at the college those reforms, which, as he wrote to Rowland Williams in 1850, had made him *feel the post all but untenable*. Grave evils had crept into the administration of the College—evils so grave and so serious as to warrant Harold Browne in sending the two letters (p. 163) to Principal Lewellin, the like of which no college head in Great Britain better needed. On all sides existed the strongest prejudice and hardest suspicions against the Principal, *at once tutor, bursar, steward, and even farmer and butcher* of the college to which Rowland Williams came, and with indomitable will set himself to purge of its evils.

Needless is it to say, such reformation as he succeeded in effecting was not accomplished without much anxiety and annoyance. The prejudices which he found existing against the College, and to which the gross mismanagement of its affairs laid it open, were not easily to be overcome. He had much opposition inside the walls, and less sympathy outside them.

The account which he sent to his father of the journey to Lampeter is of interest:—



Very truly Yours,
Roland Williams.

From a portrait lent by Mrs. Williams.

The Reberent Truth-seeker.

HOWLAND WILLIAMS (1817-1870), Anglican divine, and a member of St. David's College, brought the name of Lewellin prominently before the world than anyone who had ever vividly lived and worked within its borders. Called, not only from the ease and intellectual charms of his classical chair at King's College, Cambridge, to the laborious life and arduous work of a college then said, with probably a certain amount of truth to be "on the brink of dissolution," it showed of what a man he was made, when he answered the call and came back to Wales—the land of his birth—not to leave it again until he had made the name of St. David's College one to be trusted, and had set on firm foundations upon which its future stability has been rested.

Two vice principals had held office before him—Dr. Ollivant, who left to sit on the bishop's stool at Llandaff; and the loved Harold Browne, who had himself initiated at the college those reforms, which, as he wrote to Rowland Williams in 1850, had made him *feel the post all but untenable*. Grave evils had crept into the administration of the College—evils so grave and so serious as to warrant Harold Browne in sending the two letters (vol. 13) to Principal Lewellin, the like of which no college head in Great Britain better needed. On all sides existed the strongest prejudice and hardest suspicions against the Principal, *at once a poor house, steward, and even farmer and butcher* of the college to which Rowland Williams came, and with indomitable will set himself to purge of its evils.

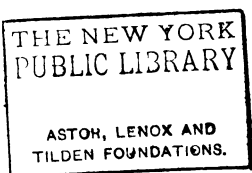
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The account which he sent to his father of the journey to Lampeter is of interest:—



Very truly Yours,
Rowland Williams.

From a portrait lent by Mrs. Williams.



St. David's College, 6th April, 1850.

. . . I was rather thrown out by finding no steamer to Carmarthen, and no coach direct to Brecon. A small steamer, however, took me as far as Newport [from London] on Wednesday, and one coach to Aber-gavenny, and a second to Brecon, and the next morning I left at nine by the mail. At Llandovery I found the Archdeacon [of Cardigan, formerly vicar of Lampeter, John Williams] grinding his class, and was shown his school by him, as well as generally received with kindness. . . . The feeling between the two institutions [Llandovery School and St. David's College] is not quite so amicable as I could wish, and it will be my endeavour to patch up a peace if possible. I posted over here, twenty miles, over a considerable Bwlch.

Ere many days he visited Bishop Thirlwall, whom he found "exceedingly kind, and in a grave way agreeable."

Eleven lectures weekly, and a sermon on Sunday, kept him busy for his first term; still he found time "daily to transplant daffodils, and hew down branches of an overhanging sycamore in the garden." A great walker and rider, he was not long before he explored the country, "till he knew every feature of interest, whether ancient or modern, natural or the work of man, for miles around." When walking or riding alone he contracted the habit of unconsciously talking and praying aloud, and thus giving vent to disturbing reveries, which he once forcibly described as "the wild horses of rhetorical remonstrance flitting through my brain." A few miles out of Lampeter was a wild spot, about which he used to ride, praying aloud in this manner. He named the place "Bryn Gweddi"—the hill of prayer. Some time later he writes in his private diary:—

The Bryn on which I used to ride round, passionately praying, has been hedged up, so that I cannot well get there; this partly falls in as a sign with my mental feeling, that not merely passionate prayer, but steady work and conscientious exertion is a means of peace.

He soon found that the sea is visible from Bryngoleu, some four and a half miles from the college, and hears "that in clear weather one sees from the same spot Bardsey, and at night its revolving lights."

In the chapel he was from the first a frequent preacher; from its pulpit very many of his "heretical" sermons were delivered.

During his last three years at the college, Principal Lewellin's diary (p. 70) for that period bears witness that *Dr. W.* occupied the pulpit on an average once every Sunday in term time; then comes the entry,

12th June, 1862, Dr. Williams left for Bd. Chalke,

and there is no further reference to him in its pages. In 1858 his *turn for preaching is once a fortnight*, and *very generally*, he writes, *my text comes from some service for the day. Last Sunday, Micah vi. 2—"Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth,"* with the "Christian Year" poem for the day, which is worth turning to if the reader does not quite remember it, suggested the lessons of mountain scenery and the relations of Nature to Christianity. One who heard this sermon, and was himself ere long to be called on to teach Hebrew to Cardiganshire's sons—Professor Evans, of the Presbyterian College—often used to describe it as *simple, great, and true*. Between the two Welshmen, widely apart as they were in many thoughts, there existed an acquaintanceship which did honour to both.

Occasionally he lent a hand to his brother ministers, helping them in their services. In September, 1859, writing from Aberystwyth to his sisters, he says:—

I assisted a Cardiganshire vicar in administering the Sacrament on Sunday. He gives no morning service, though he has only one church. His green baize cloth, the gift of a good old woman, appeared from under the white sacramentary cloth, which was not enough to cover the whole table. The bread was put in a lump, and he coolly cut with his pocket-knife (!!) the quantity he deemed requisite. A little even of Puseyism would not be amiss as antidote in such a case. You would have almost fainted; I grinned sardonically, but with a sort of internal shudder. Poor E. thought it was Welsh.

One Lampeter scene must likewise find a place here, ere proceeding to other matters. On the 11th June, 1857, Williams took his degree of D.D.; and about the same time he became Senior Fellow of his college, and preached, as was then customary upon taking a degree, a Latin sermon at St. Mary's. It was not known at St. David's College for what purpose he had gone to Cambridge; but when the news reached Lampeter there

were great rejoicings. Loud cheers resounded in the quadrangle and college grounds. The college bell was rung throughout the day; and the students prepared to welcome him on his return with an enthusiasm which gratified him much, in its testimony to the love and respect they bore him. "Long before he arrived, at half-past ten," says the *Cambrian*, "the Llandilo road was occupied by the principal inhabitants of the neighbourhood; and when the carriage reached Cwman turnpike gate, about a mile from Lampeter, ropes were attached, and a large body of students drew him to the town, and up and down the length of the High Street, amidst the enthusiastic cheering of the inhabitants, the ringing of the church bells, and every demonstration of affectionate attachment."

To right the college finance; to bring order into the administration of its affairs; to raise it in the estimation of literary and ecclesiastical circles—generally speaking, to bring about its reformation, and that with Dr. Lewellin as his Principal, was a formidable and an up-hill task, which Rowland Williams had to accomplish "through dreary twilight," but he did not despair. From the day he became Vice-Principal of the College, in all matters connected with its welfare, however much or little it appeared, he was virtually the mainspring, instigating others to action, and referred to on all occasions by those who were interested in promoting the well-being of the College. Archdeacon Williams, by his vindictive, indiscriminate abuse, was the means of causing Dr. Williams to bring out his pamphlet entitled "Some Account of the Actual Working of St. David's College," in which he refers, not without a touch of indignant satire, to the unjustifiable attack made upon it by the former vicar of the parish. Through good report and evil, Dr. Williams went on his way, and great indeed was his satisfaction when Mr. Thomas Phillips sent him word from London, on the 10th June, 1852, that "your charter is *un fait accompli*"; and on the thirtieth anniversary of the laying of the foundation stone by Bishop Burgess, the supplemental charter, which gave St. David's College the power of conferring the degree of B.D., reached Lampeter. Ere he resigned and the College had lost its most distinguished resident, the Principal's autocratic power over the finance, the commissariat, and the domestic management of the College, had been broken.

- It was in May, 1855, that Rowland Williams published some

twenty sermons delivered at Lampeter, giving to the book the title of "Rational Godliness after the Mind of Christ." In these sermons were enunciated the liberal views for which he was afterwards to become famous. Their publication involved him in that controversy which affected his position at Lampeter, and led him to accept from his college the vicarage of Broadchalke. It was in South Wales that the book was most vehemently assailed. The outcry was chiefly an "evangelical" one; the High Church party, in the main, left the book alone, recognising in its theory, "the Bible, the voice of the Church," teaching akin to their own. Reading its pages now that half a century has passed away, we say as its writer did, in 1865, "How tame the book would be considered now." It was in advance of its time, and in the storm which broke over the head of "The Reverent Truth-seeker" he shared the fate of a solitary pioneer, who dares to leave the beaten track, and venture on untrodden ground.

The storm was at its height when, at the close of 1856, Dr. Williams found some satisfaction in the completion and publication of his great, perhaps his greatest, literary work, "Christianity and Hinduism"—an expansion and completion of that essay which, in 1847, had won him the "Muir" prize. Amongst the many pleasing tokens of appreciation which this work brought its author, none was more valued than the friendship which ensued between him and the Chevalier Bunsen, whose daughter is Mrs. Harford, of Blaise Castle, widow of John Battersby Harford. Williams visited Bunsen at Heidelberg in the long vacation of 1857, when, sitting "cuddled up in a big chair," he heard his host read, in "his grand, deep, clear, sonorous voice," the damp sheets of the proof pages of the preface to his "Bibelwerk." It was then, too, that Dr. Williams met Ellen Cotesworth, who shortly afterwards became his wife. It was the calm before the next and greater storm raised by "Essays and Reviews."

The time had now come when he felt he must leave his loved Lampeter. On the 30th November, 1858, he was presented by King's College, as lay patrons, to the vicarage of Broadchalke. It was a critical period for him. The first time he preached there, he prayed "God secretly in the chancel that I might gather and not scatter, heal and not wound, build up and not break down."

On the 27th April, 1859, he was married at Liverpool, and

brought his wife to Lampeter, where they "received a most brilliant triumph of cheering, arches, illuminations, and carriage-drawing, all of which amazed our weak minds not a little."

Dr. Williams kept his terms at college until June, 1862, when he said farewell to the house he had so heroically served. The "*great flitting*" to Broadchalke had been made at the beginning of the long vacation in the previous year. On the morning of Whitsun Day, 1862, he administered Holy Communion for the last time in the college chapel; and in the evening the little chapel was crowded to excess with his pupils and friends from the neighbourhood to hear his last words. One* who heard it told me that the impression made on the congregation was no ordinary one, as the preacher before his sermon recited the collect, "O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful." Few knew what it cost him to leave Lampeter. He had accomplished much, very much, for the College. As Canon Perowne, his successor, said of him, "he swept away grave abuses, and introduced salutary reform, with a firmness and vigour which few men would have shown; and if he met constant opposition, and brought upon himself no small amount of obloquy in consequence, he must have had the satisfaction of feeling that he had conferred a lasting benefit on the College." On Monday, the 9th June, he bade farewell to Lampeter.

To return now to the year 1860, in which the famous "Essays and Reviews" appeared. To its pages Dr. Williams had contributed an essay on "Bunsen's Biblical Researches"; but it was not until some time later, when attention was called to the volume from a rational point of view, by an article in the *Westminster Review*, that the excitement arose, which found vent in Convocation and elsewhere. Williams was one of the two essayists selected for prosecution on the charge of heresy, and upon his head was principally laid the sins of the whole seven writers. The suit was promoted by Dr. Hamilton, Bishop of Salisbury, with whom, by the way, Williams had a somewhat memorable interview, when waiting upon him for institution to Broadchalke. Not very long before, it will be remembered, he had published his "Rational Godliness." The Bishop, so soon as his visitor was seated, proceeded to say: "Dr. Williams, I have read your book, and—" "O my lord," interrupted Dr.

* My father.—G.E.E.

Williams, "if your lordship is going to take up a position against me—" "Pardon me, Dr. Williams," rejoined the Bishop, "I was going to say that I have read your book very carefully, and that I find nothing in it which would prevent my instituting you to the living of Broadchalke." It was but a conflict postponed. The suit dragged on in the Court of Arches and before the Judicial Committee until February, 1864, when Dr. Williams's opinions were declared to be tenable by a clergyman of the Church of England. It was this decision which led to the issue of the "Oxford Declaration," by which a large number of clergymen avowed their belief that the doctrine of everlasting punishment is a fundamental article of the Church's creed. Even now the memory of the storm raised by the essay and the prosecution cannot be recalled to mind without wonder and amazement. At the basis of the controversy lay the question how far theological subjects might be subjected to scientific inquiry, or how far they must be received unquestioned upon authority; but the clamour that was raised was little suitable to the calm investigation of truth—the literary aspects of the question were overlooked, and it was little remembered that religion can gain nothing by the falsifying of Hermeneutics.

Writing from his remote parsonage at Colyton, in Devon, at that period, Professor Evans tells his father, Esau Evans, of Ffynon Inglis, that—

Last Saturday I was at Exeter, at the yearly meeting of the "United Brethren of Devon and Cornwall," a society established in the year 1655, when Oliver Cromwell was ruling the country. Its aim is to create a closer union amongst Dissenting ministers, apart from the Established Church. At the time we were listening to the sermon, a Doctor Lushington was delivering his verdict in his Court in London on an article by Dr. Williams, the professor in Lampeter College. About two years ago Dr. Williams published an article in the English language, in a noted book—"Essays and Reviews." He is vicar of a parish called Broadchalke, in the Diocese of Salisbury, not very far from Colyton. What did the Bishop do but bring a charge of heresy against Dr. Williams, in the Court of Arches. He charged your eminent neighbour in seventeen articles. Dr. Lushington rejected fifteen of the articles, as irrelevant to the charge against Williams. In only two of the articles did Dr. Lushington judge that there was any foundation for the charge; but that the Bishop must, if he

wishes to renew the trial, review these two. The articles treat on the Atonement, which, according to the Bishop, Williams denies. The result is that the Bishop of Sarum failed to obtain a verdict against Williams. So far, the Lampeter Professor has won in the battle with the Bishops, and many hundreds rejoice, honestly believing that the verdict will be of great service to liberty of religious speech in the Established Church.

Needless to say, the proceedings, at their various stages, gave opportunity to Dr. Williams's numerous friends, amongst men and women of all shades of thought, of expressing their sympathy with him. At the close of his brilliant speech before the Lord Chancellor—afterwards published as "Forty Minutes with the Privy Council"—a low murmur of applause among the bystanders made itself heard. Of a letter from Dr. Martineau, Williams wrote, *There are few men whose sympathy is better worth having.* Frances Power Cobbe he notes as *one of the most vigorous writers on the side of freedom of religious thought.* To Bishop Colenso he writes, *My sympathies have been substantially with you all along, although as an ex-Fellow of the least arithmetical body in Europe, I was less inclined, or qualified, than mankind in general to do sums upon Mount Sinai.* The Rev. Joseph Matthews, then professor of physical science at St. David's College, is told that *it is well to have the affair ended, and especially for it to have ended with a legal sanction of that amount of freedom which it always seemed natural to expect, and which the Church greatly needs*; whilst to the Rev. A. Jessopp he says that *good Dr. Pusey's wrath is the most consolatory feature of my present horizon.*

The few remaining years of Dr. Williams's earthly life were lived in his Broadchalke parish, where, it may be noted in passing, he never used the so-called Confession of St. Athanasius in the church services. He used to say, if the Bishop objected—happily his lordship never interfered in the matter—to its omission, he should read it under protest, that is, "he should as often as it occurred preach a sermon upon it, explaining how it arose, and to what controversies its statements referred."

He kept himself well abreast with the events of the world; his reading was omnivorous, and cosmopolitan; five days before his passing he was poring over Crabbe Robinson's "Diary," whom he notes as a *Bury Dissenter*, a "Times" correspondent, a

whilom barrister, and an Unitarian senator of the London University; he corresponded with bishops, priests, and ministers, with Temple, Kegan Paul, J. B. Mozley, and Martineau, to whom one of his last letters was addressed, in which he asks, *If John was not John, I should very much like to know who was John* (this being in reference to the question of the Johannine authorship of the fourth gospel).

At daybreak of the 18th January, 1870, uttering the words "Our Father," to his higher service the spirit of Rowland Williams sped its way. At St. David's College, his funeral sermon was preached by its Latin and Logic professor, the Rev. C. G. Edmondes, M.A.; and in its chapel is a memorial tablet to him, who had said, *Lampeter is not for me, but I for Lampeter, and for those greater things which Lampeter ought to serve*. His body rests at Brodechhalke.



Briefer Biographies.

By BEN MORUS.

DAVID JONES. His birth-place is not known, but certain references seem to point to Cellan as the place where his early years were spent. Was vicar of Llandyssilio, in Caermarthen-shire, where he was silenced in 1662. Returning to Cellan, he undertook a new version of the Welsh Bible,* and, says Calamy, "distributed 10,000 of them. He also printed the *Assembly's Catechism*, in Welch twice, *Mr. Allein of Conversion*, and *Mr. Pritchard the old Puritan's Poem*, which did much good in Wales. He was generously assisted in these things by Lord Wharton, and many other persons of quality, and by the ministers and citizens of London. But while he was labouring to do good to souls in this barren country, he met with much difficulty and opposition. Once a writ *de excom. cap.* was out against him."† The date of his death is unknown.

TIMOTHY DAVIES (1753—1813). Born in a small farmstead to the south of Lampeter; never had one day's schooling; learnt the trade of a shoemaker; became a member of Alltblaca Chapel, but after the building (1802) of Capel y Groes, went there. After marriage lived at Ffos y Ffin, Cellan; he "described himself as 'Masnachwr Llewyg y Blaidd'—i.e., hop merchant—in a small tract he published in 1812; in this tract he refers to corporal punishment in schools as the 'arferiad gwarthus o guro plant'—i.e., the disgraceful custom of caning children; he was also a farmer."‡. His pamphlets received hearty reception and large circulation from his fellow countrymen. He died in 1813. His son John is separately noticed below. Mr. Thomas Evans, Troedyrhiw, Cellan, has some good recollections and stories about the father and son.

* 1689-90: "Y Bibl Cyssegr-lan. . . . Llundain, gan Charles Bill, a Thomas Newcomb." 6th edition, edited by Revs. Stephen Hughes and David Jones; contains Prye's Psalms; 7½" x 4½". Copy shown (No. 21) in the Exhibition of Welsh Bibles, Cardiff, 1904.

† Palmer's Abridgment, 1775, ii., 621.

‡ "Unitarian Students at the Presbyterian College, Carmarthen, in the XIX. Century," R[ees] J[enkin] J[ones], 1901, p. 20.

DAVID SAUNDERS (1769—1840). Born at Undergrove, Lampeter; educated by D. Jones, Dôl Wlff; baptized by the Rev. Timothy Davies, and became a member of Aberduar Chapel, when about fifteen years of age; soon his name spread as an eloquent and talented speaker. His father saw in David real elements of a preacher, who, in October, 1797, began speaking on "The Good News"; stayed at home for years, farming during the week, and preaching on Sundays. In 1800, ordained at Aberduar as assistant to the Revs. Timothy Davies, Zechariah Thomas, and David Davies; laboured here for fifteen years. Married Margaret Jenkins, Dôl Wlff; left for Merthyr Tydfil, 13th July, 1815, as minister of Zion Baptist Chapel; during his stay here baptized over five hundred adults; became famous throughout Wales as a powerful preacher. His wife died suddenly, in October, 1817, at Llandovery, when on her way to visit her relatives; in October, 1827, a son was killed through falling into the docks at Bristol. Married, secondly, a widow, Catherine Joseph, on the 29th June, 1829. In 1837 was paralysed, losing memory and speech. On the 3rd February, 1840, he faced eternity with a smile, and a prayer of thankfulness on his lips. He was a writer and a translator of various books; author of *awdlau* and *englynion*; several of his hymns are used by all denominations; his friendly poetical debate with Davis, of Castell Hywel, on the Trinity, is in "Telyn Dewi." His biography was edited by the Rev. J. Williams (*Ioan ab Ioan*), Aberduar. .

ARTHUR WILLIAMS|| (1771—1844). A Lampeter man; educated at the Presbyterian College, Swansea, 1791—1794. "For

|| On Friday evening, 5th May, 1905, we visited our ancient friend, Mr. Thomas Evans, still living in the same cottage at Troedyrhiw, Cellan, in which he was born on the 26th December, 1818. He well remembers Arthur Williams. "One day," said Thomas, "a woman from Cellan told a friend to give a call on the Rev. Arthur Williams at Lampeter. 'No, I won't, I don't like him.' 'Why not?' asked the woman. 'Because he always preaches the truth, and wants us all to be as good as one another.'" Thomas is grandson of Evan John, shoemaker, who was buried in Cellan churchyard on the 27th March, 1784. Said he, "My grandfather lived to be a very old man. About 1710, he and some friends from Cellan and Ffaldybrenin used to go for miles to a remote place known as Pillbo to worship every Sunday. They were Arminians. Have often heard my father (Nathaniel Evans) tell of this." Thomas has long been the senior member of the Caeronen Unitarian congregation. *Daniel Ddu* he knew well; was starting off to Maesnewydd to learn some Welsh verses from him on the very morning when news came of his death. "No, no, Daniel bach never got drunk nor had any child": this he said most emphatically over and over again to us. When a young man, he had heard an elderly doctor, whose health was the envy of all his neighbours, give his recipe for such in these lines:—

fifty years a faithful minister of the Presbyterian order."§ For little or no remuneration, served frequently at Alltblaca, Caeronen, Ciliau Aeron, and Cribyn; had no settled pulpit. From 1799 until shortly after Vicar Eliezer Williams settled at Lampeter, and re-established the Grammar School, he conducted it, and had many scholars from the town and district. Of seventeen children, by his wife Rachel, their son, Thomas Morgan (b. 1804) was minister, 1830—1842, of the quaint chapel, built in 1689, in King Edward Street, Macclesfield; Herbert was vicar of Llanarthney; Margaret was mother of Mr. Arthur Price, Lampeter; Rachel lived and died at Pembroke Dock; Anne married farmer Francis, of Llandilo, where also her sister Mary had a farm. Several died in their infancy; three sons at least were christened Benjamin, no two of whom lived at the same time. He died on the 13th May, 1844, the interment being made in the parish churchyard by the Rev. T. Emllyn Thomas (*Taliesin Craig-y-felin*), and the Rev. William Davies, Ph.D., of Ffrwdvâl.

DAVID WILLIAMS *Dewi Furfog* (1777—1861). An old local character; served as a blue-jacket under Lord Nelson; on the "Victory"* with that famous admiral at Trafalgar. Returned to his native place, and became a gamekeeper on the Falcondale estate. Lived in a small thatched cottage at the back of the "Globe Inn" (where now stands the "Royal Oak Hotel"), with his son Daniel (*Daniel Gloff*). Composed popular ballads, and several *englynion*; his muse was always ready wherever he would go. One day, seeing a clergyman and his coachman driving by in style, he said:—

Peth sŷn yw gwel'd 'ffeiradyn,
Yn marchog mewn cerbydyn,
A'i was banerawg ar ei ol,—
Iesu ar ebol asyn.

On another occasion, when passing the door of the Rev. D. Silvan Evans, M.A., at that time the Welsh professor at St. David's College, he said:—

Both wine and women I refuse,
Supper late I never use;
Keep my neck and feet from cold,
And wonder not that I'm so old.—G.E.E., B.M.

§ Cf. tombstone, "erected by public subscription," in Lampeter churchyard.—B.M.

* The author's grandfather, Commander George Eyre Powell, was appointed First of the "Victory" at Portsmouth, on the 4th February, 1840.—B.M.

Ai dyna le *Daniel Las*,
Y gem doeth i gymdeithas?

Perhaps his best verses—those to his friend Mr. William Thomas, of the “Black Lion,” Llanybyther, when going out to California—are the most readable of all his compositions:—

O ! 'r cyfaill, William, oofia,
Fod golud yn nhir Gwalia ;
Na ro dy feddwl byth ar ol
Uffernol Galiffornia.

Fod genyt, cyn myn'd trosodd
Bellterau o filltiroedd ;
A'r llong, o bosibl, suddo lawr,
Yn merw mawr y moroedd.

Neu achos it' glafychu,
A'r enaid i ymranu,
A thafu 'th gorff yn gelain o'r,
I bysgod môr i besgu.

Neu golli 'th wraig hoff, gallwedd,
A'th blant mewn dygn agwedd,
A'u dagrau 'n lli' wrth feddwl am
Eu geirwir fam fo'n gorwedd.

Pan elo ti o dalaeth
Fwyn dëg dy enedigaeth,
Yn mhell o'th fro, ni wella 'th fraint,
O herwydd maint dy hiraeth.

Mae'n well i ti o lawer,
Na gwylltu i'r fath bellter,
Gael grâs i fyw mewn isel fan,
A bedd yn Llanybydder.

One day he was fishing in Teifi, by Brongest. Who came by but Dean Lewellin. As soon as *Dewi* saw him, he put on a clownish look, lashing his rod back and fore to the river, like a wild man. “Dai! Dai!! For goodness sake, what are you trying to catch?” asked the Dean. “Oh! the devil, sir.” “What's thy bait, Dai?” “A clergyman, sir; the devil is such a friend to him, that 'tis very seldom a minute is spent that he does not swallow one with eagerness.”† He was a great friend to *Daniel Ddu*; possessed a rare wit; and died, on the 27th January,

† Told to us, without the shadow of animosity to the cloth, by old Thomas (p. 176), who was passing at the time of the occurrence.—G.E.E., B.M.

1861, at his lodgings in Cefnbryn Terrace, being buried in the parish churchyard. Some time before his death he ordered the following lines to be put on his tombstone, "if he got one":—

Dyma'r bedd lle gorweddaf ;—yn rhodio
Rhan adwedd ni byddaf ;
Darfu mwynddydd, hirddydd hâf,
Cudd hirmos cauodd arnaf.

His son, *Daniel Gloff*, was also a man of wit, and a bard of the old school. Born in 1811, he died at Ty'n Talcen, Llanwnen, and was buried at Capel y Groes, the 6th February, 1879. For some of his verses see *Yr Ymofynydd*, 1878-79, pp. 264, 284.

THOMAS HUGH JONES (1778—1847). The son of Thomas and Anne Jones, of Neuadd Fawr, in the parish of Lampeter. Educated first at local schools, and afterwards, for some time, at Worcester Grammar School. His father was a physician of repute, but soon after his son's return home, the boy's fame as a bone-setter spread in all directions. His achievements in this art were said to be "marvellous and half miraculous." To show his expertness and skill in this direction, the following extract is taken from *Yr Ymofynydd* for May, 1859:—" . . . Dechreuodd ei dalantau rhagorol ddisgleirio yn mbell uwchlaw neb ag oeddynt wedi cael eu haddysgu fel meddygon, yn enwedig mewn cyweirio aelodau. Gallaf ddywedyd i mi fod yn llygad-dyst o weled llawer yn dyfod i'r Neuadd mewn cerbydau a cheirt, ac yn alluog cyn ymadael i fyned oddi amgylch heb gynorthwy un o honynt. Gwelais hefyd lawer tlawd anafus, nid yn unig yn cael ei wella oddiwrth ei ddolur corphorol, ond hefyd yn cael ei wella yn ei amgylchiadau trwy ei haelfrydedd." He was one of nature's gentlemen; as a landlord, ever ready to give a helping hand to the poor; free from any pomp and pride, sometimes seen in men of his situation; and a prominent leader in county matters. He died on the 29th January, 1847, his body being interred in a private cemetery he had made close to the mansion.† The address at the grave was delivered

† The only burial in this cemetery, other than four members of the family, is that of Dafydd Thomas (d. 1857, æt. 88), "Ac a gladdwyd, ar ei daer ddelsyfiad, yma gerllaw ei gymwynasawr goreu," i.e., "Who was buried, by his own earnest desire, at this spot, near his best patron." The story goes that Dafydd craved this one favour from Thomas Hugh Jones, who predeceased him by ten years. "Why?" asked T.H.J. "Because,"

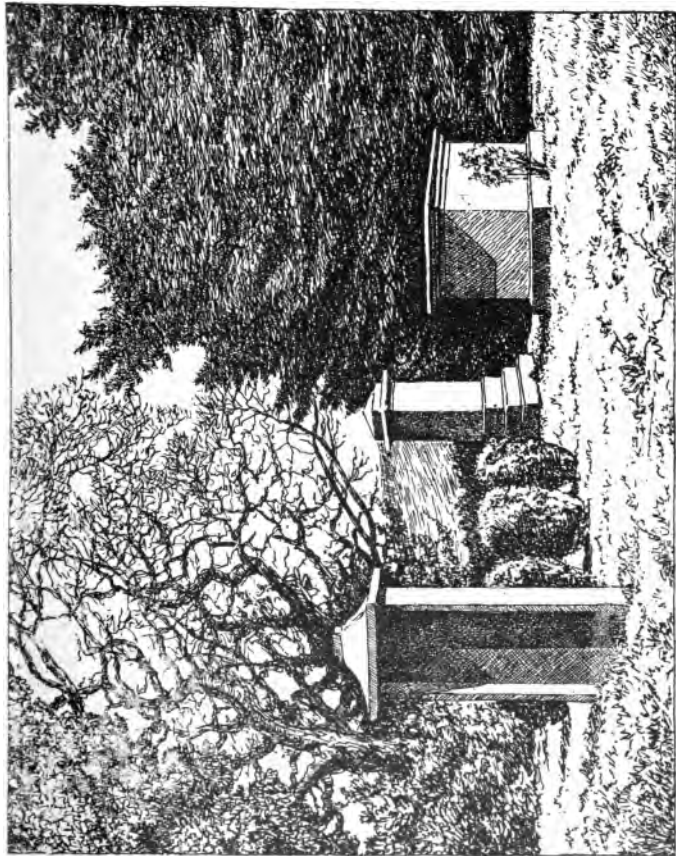
by the aged Unitarian minister, the Rev. Thomas Thomas, J.P., of Green Park, who, in the course of it, alluded to the fact that he then officiated at the third of the five burials in that ground. At the Lampeter Eisteddfod, 1859, a prize of £10 for the best elegy, "Pryddest er Cof am T. H. Jones, Ysw.," was awarded to the late Rev. T. Thomas (*Cymro*), Independent minister of Cellan, Llanfair Clydogau, and Llangybi.

TIMOTHY DAVIS (1786—1849). Born at Pentreshon, Lampeter; educated by his uncle at Castell Hywel, and at the Presbyterian College, Caermarthen. Afterwards became a Unitarian minister at Oldbury, 1812—1845. Died April 13th, 1849, and was buried at Cradley. He contributed in prose and verse to *Seren Gomer*, &c.; some of his manuscript sermons may be seen in the Cardiff Free Library. His poem, "A Visit to Pentreshon," is well known, and came under the public eye first in *Seren Gomer*, 1830, and was reprinted in *Yr Ymfynydd*, 1851, p. 168. In his "Unitarian Students," p. 14, the Rev. Rees J. Jones, M.A., says that "Mr. Davis never forgot the proverb, 'Cas gwr na charo y wlad a'i maco,' and always brought some Welsh sermons|| with him when he visited Wales."

DAVID WILLIAMS, *Iwan* (1795—1823). Only son of his father; born at Penbontbren, Lampeter; educated first at Castell Hywel, where he was a favourite with David Davis; proceeded to the Bristol College, intending to enter the Baptist ministry; had to return home owing to weak health. When stronger, became a schoolmaster at Caermarthen, and then at Swansea. Here he met Joseph Harries (*Gomer*) and his son, *Ieuan Ddu*—the three becoming true and close friends. Contributed several articles to

replied D., "I'd like to give you a nudge now and then, to see if you are there." The late Thomas Hugh Rice Hughes, of Neuadd (d. 1902), was a pupil with my father at Caermarthen, and afterwards, till death, one of my late mother's trustees.—G.E.E.

|| He knew how to make one sermon go a long way, and successfully practised the art, if we may judge by his manuscript of a discourse preserved in the Welsh National Library, Aberystwyth. He divides it into two parts, and notes on the back the dates on which he preached one or other of them to his Oldbury congregation, as also the names of people present at *Meeting*. Between the 13th June, 1815, when he wrote it, and the 1st January, 1843, it did duty on seventeen different occasions, one of them being a *very wet morning*. One hearer in 1839 is *now a wife*; she had been present on several Sundays, as a girl, when this well thumbed manuscript had been placed on the pulpit desk! His letters to his nephew, the Rev. John Jones, Aberdâr, are good reading.—G.E.E.



A. R. T. Jones.

NEUADD FAWR BURYING GROUND.

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Seren Gomer. Through his criticism on "Y Mesurau Caethion," especially on *Dewi Wyn's* works, he brought on his head a storm of disapproval from our best poets. *Dewi* composed a grumbling *cywydd* :—

Isel fwyn ei oslef fo
Swn cry' glas yn crygleisio ;
Nid eos ydyw Iwan,—
'Deryn corff i drin cân.

He died of consumption, at the early age of twenty-eight years, in January, 1823, five months before his son and only child, who died on the 3rd June, and was buried in Llanwenog churchyard, close to the chancel wall.

JOHN DAVIES § (1797—1865). A son of Timothy Davies, Ffos y Ffin, Cellan. A scholar of Davis, Castell Hywel; proceeded to the Presbyterian College, Caermarthen, 1814. Minister at Capel y Groes, 1818—1824; left on a call from Neath, 29th January, 1825, where also he conducted a successful school. Thomas Stephens (1821—1875), author of the "Literature of the Kymry," was probably his most eminent pupil. Died the 29th January, 1865.

JOHN JONES (1797—1867). Born at Blaenplwyf, Llanfihangel Ystrad. Removed when very young with his parents to Pen-shetting, Silian, and worshipped with the Calvinistic Methodists at Lampeter. Decided to enter the ministry, and went to Neuaddlwyd Academy. In 1825 he married Miss Jenkins, of the Priory, Lampeter, where he resided for the rest of his life. He was ordained at Cardigan in 1833. From the beginning of his ministry he was a preacher who showed much promise. From time to time his services were called upon for the "Cyrddau Mawr" throughout South and North Wales. He

§ His correspondence with the Rev. John Jones, Aberdâr, shows that he kept up a lively interest in Cardiganshire affairs. Several of these letters have, by the kind offices of his son, the Rev. Rees Jenkin Jones, M.A., recently passed through my hands. Writing on the 27th Feb., 1831, he says:—*I was quite surprised at the account you gave of the mania for emigration that prevails in Cardiganshire. Viewing the thing in all its bearings I do not consider it likely that the hopes of the Cardiganshire farmers will be realized by their leaving sweet home. They will very likely benefit their children by emigrating. They have not known what it is to part with Relatives, Friends, and Country, and that for ever (I mean in this world). I think there is a great deal of truth in "Daniel Ddu's" "Gwlad fy Ngenedigaeith."*—G.E.E.

died on the 23rd November, 1867, having laboured with true reverence as a gospeller and shepherd in God's flock for fifty years.

THOMAS JEREMY GRIFFITHS, *Tau Gimel* (1797—1871). A native of Llechryd, son of the Rev. Griffith Griffiths; educated at home, and by Davis, Castell Hywel; entered the Presbyterian College, 1818. Settled, about 1824, as minister of Ciliau Aeron, Alltblaca, and Cribyn. Married, the 22nd May, 1825, at Llanegwad Church, Caermarthenshire, to Anne Jeremy, Cribynau, sister to Thomas Jeremy, Latter Day Saints; had six children. In 1841 crossed the Atlantic, whither his wife and family had preceded him; travelled in the States, and preached frequently. "Longing to see little, old Wales," returned in 1845, when first assumed second name; supplied the pulpit of Caeronen Chapel, 1847—1853; succeeded Rev. Peter Joseph at Cribyn, where he preached from 1858 till a few years before his death, on the 19th January, 1871. Buried at Alltblaca, in front of the chapel; his tombstone bears these lines by his old friend, *Dewi Hefin* (living, 1905, at Glaslwyn, Cribyn):—

Hedd garwr oedd y gwron,—a didwyll
 Nodedig ei galon;
Ganwyd ef yn genad Ion,
 A'i ddawn oedd wledd i ddynion.

His chief gift to the literary world was the biography (1828) of his old master, "Cofiant David Davis, Castell Hywel." In 1830, published a selection of hymns, amongst them twenty-nine of his own composition. In 1839, started a little magazine "Yr Hanesydd: Llawer mewn Ychydig," &c., which, however, got no further than the first number;—see copy, formerly owned by Rees Jones (*Amnon*) and now in the Cardiff Library. His eldest son, Thomas, M.D., who, during the civil war in U.S.A., joined Sherman in his wonderful march, was physician to the U.S. Marine Hospital, Louisville, 1869-77; died 1884, leaving a son, W. Mandeville Griffiths, M.D. The second son of *Tau Gimel*, David, also qualified M.D. *Tau Gimel* was a curious character. More than once he borrowed from neighbours the amount of money necessary to take him to the States, yet got no further than Liverpool, whence he returned penniless, only to start

again after another borrowing; at last, as we see, he set foot in America. In 1846, he is described as M.A. of Philadelphia!*

WILLIAM SAUNDERS (1806—1851). Of the same family as David Saunders, and spent a lot of his boyhood at Undergrove; born at Gwarcwm, Llanllwni, 17th January, 1806; educated at Castell Hywel and Caermarthen Grammar School; and, when eleven years of age, was apprenticed with Samuel Williams, printer, Aberystwyth. Soon after this, his name spread as a poet of repute; won a silver medal (given by Archdeacon Beynon) for an *awdl* on "Spring." From this time on, captured prizes in the chief *eisteddfodau* of South and North Wales. Once, he took half the money from the redoubtable *Daniel Ddu* for an ode on "Winter"; and his translation of "The Deserted Village" is considered a masterpiece. These years, Aberystwyth Cymreigyddion were in a flourishing state; was one of its foremost members. "*Lleuad yr Oes: sef Amgueddfa Fisol mewn Crefydd, Moes, Athroniaeth, a Hanes*," was started by A. J. Williams, and W. Saunders enriched its pages monthly in prose and verse. When the Rev. David Owen (*Brutus*) was made editor in 1828, the two became staunch friends. This friendship, however, was the means of the downfall of this young literary genius; was drawn to the net of drunkenness. *Ivon* used to tell a story about *Brutus* and Saunders. One night, while Isaac Jones, Sam Thomas, John Jones, and Saunders, were sending *Brutus* home, the five turned in to the old inn, close to Llanbadarn Church gate, then kept by Nansi Killin. Saunders formed a senate of those present, and conferred, with much pomp and ceremony, on *Brutus* the degree of LL.D. On the title-page of the next *Lleuad yr Oes* we read, "Golygiedig gan y Parch. D. Owen (*Brutus*), LL.D." Degrees of the kind were strange that time, and great was the guessing and inquiring among the readers about its meaning. Some days after, one ventured to ask Saunders. He answered, as serious as a saint, "Llyncwr Diod" i.e., "Beer Swallower." *Lleuad yr Oes* changed hands for Llandovery, and *Brutus* and Saunders removed from Aberystwyth. Saunders was made sub-editor of *Y Cylchgrawn*, under the Rev. John Blackwell (*Alun*), and wrote articles to

* Cf. *Seren Gomer*, 1846, pp. 191, 221.

Yr Efengylydd, Yr Haul, &c., in the last of which appeared his fine translations from Horace and Homer. On the death of Professor Rice Rees, his master fixed on him as the right man to finish an edition of "*Canwyll y Cymry*." This real genius—one of the greatest ever born on Teify's banks—died from cramp while bathing in the Towy, on the 30th June, 1851, and was interred at Llandingad churchyard. His tombstone stands between the road and the church, and on it may be seen the following stanza, from the pen of his fellow printer and poet, William Thomas (*Gwilym Mai*):—

Yn ei fedd yma 'n fyddar,—y gorphwys
 Argraphydd celfyddgar;
 Gŵr o ddawn, cyflawn fel câr,—
 Y bardd da, dan bridd daear.

REUBEN DAVIES, *Reuben Brydydd y Coed* (1808—1833). Eldest son of David and Elizabeth Davies, Tanyralt, Cribyn Clottas; educated at Ystrad, and by the Rev. T. J. Griffiths (*Tau Gimel*). When very young, turned into Welsh passages from Greek authors, especially "Ovid." His copy of "Ovid" is now in possession of Mr. D. Thomas (*Dewi Hefin*), who wrote a valuable biography of him in *Yr Ymfynydd*, April, 1895. His father intended Reuben to be a minister with the Unitarians, but the son was forced to give up the idea through ill-health. Spent some time as schoolmaster at Cribyn and Cilmaenllwyd, Caermarthenshire. Reuben was a bard of a rare type, and an hymnologist of a very high degree. *Daniel Ddu*, a fellow poet and friend of Reuben, once said that he was his master as a composer of hymns. He wrote about fifty-one hymns in all; many of them may be seen in "*Pearls of Praise*," and in old numbers of *Yr Ymfynydd*. The Rev. R. J. Jones, M.A., Aberdâr, purchased a manuscript copy-book of his hymns, and "*Dydd Barn*," from a relative of Reuben. In early years of *Seren Gomer*, we meet with his name frequently. Died from dropsy 8th January, 1833, and is buried at Dihewyd churchyard,† his funeral sermon being preached by *Tau Gimel* from Judges v. 15. No one to-day for certain can show the resting-place of the promising bard. On

† On Thursday, the 10th September, 1903, the writer and his friend, G.E.E., walked to Dihewyd, and in a furious gale of wind and rain stood somewhere near Reuben's grave. The next day they walked across Cardiganshire, part of it over the northern end of Cors Caron, where once they were well nigh sinking.—B.M.

his death memorial stanzas were written by *Daniel Ddu, Amnon*, and *Dewi Hefin*, whose lines are :—

Mae ei wych feddylddrychau,—yn arwydd
O'i orwych feddyliau ;
Ac am ei ddinam ddoniau,
'E gaiff ef ei hir goffâu.

A photo of Tanyrallt, with a topographical sketch of the neighbourhood, appeared in *Cymru*, November, 1902. One of Reuben's books is in the writer's library, with his autograph, written in clear handwriting on the cover, *Reuben Davies, Ejus Liber, Domini, Jany. 15, 1832.*

TIMOTHY DAVIES (1815—1869). Born in the district of Lampeter. Spent most of his life at Merthyr Tydfil. A prominent member of the Unitarian congregation at Twynyrodyn. Contributed many readable pieces of poetry to the early numbers of *Yr Ymofynydd*, and was also the author of a small book of songs entitled "*Hedyn Mwstard, sef ychydig o Fyfyrdodau Prydyddawl gan Timothy Davies (T. ap Rice Dewi o Wnen)*," twelve pages ; printed by T. Price, High Street, Merthyr, 1835. He died on the 30th March, 1869, at Merthyr, and lies buried at Cefncoedcymer Chapel.

EDWARD WILLIAMS, Iolo Bach Glan Teifi (1818—1891). Born at Gelligron, near Llwynrhydowen. Early in life is found at Cellan, working from house to house as a cooper. Here he married Miss Sarah Evans, Caerau, and went to live in a little thatched cottage known as Glanffrwd, on the site of which now stands the farmyard of Maesgwilym. Some years later he removed to Lampeter, to a house situated in Spring Gardens, at the back of the "White Hart Inn." Before his death, he and his wife had made their home with his son, Mr. Hefin Williams ; and here, in Bridge Street, he passed through the gate of eternity on the 24th February, 1891, his widow following him in March, 1896. From his boyhood he had played with the muse, inheriting the *awen* from his mother, who was a natural rhymer, although unable to write a word. From his thirty-sixth year he was an invalid ; and from that period to his passing his chief delight was the harmonic company of Ceridwen. The pseudonym

of *Iolo Bach Glan Teifi* is frequently seen in old volumes of *Seren Gomer* and *Yr Ymofynydd*. Two of his ballads are in the writer's collection:—"Cân Newydd o Glod i Llanbedr-Pont-Stephan" (eighteen verses of four lines each); "Cân Newydd o Glod i Glafdy (Infirmiry) Caerfyrddin, yr hon a gyfansoddwyd gan y Gwerthwr ei hun pan yno o dan y Physican enwog, D. R. Lewis, Yswain" (twelve verses). One of his hymns, "Dydd yr Iachawdwriaeth" ("Salvation Day"), was included by the Rev. Rees J. Jones, M.A., in "Emynau Mawl"; it being first printed in *Yr Ymofynydd* for September, 1875, with his lines on "Ieuencyd" ("Youth"). He was a good musician, and composed several anthems. His manuscripts, mostly unpublished, are in the possession of Mr. Hefin Williams.

DAVID DAVIES, *Dafydd y Gôf*† (1822—1891). A local antiquary of the old, self-taught, Welsh type; received no coaching in any school; learnt to read by noticing sale bills and posters on the roadsides; and had to fight his way in the world early in life. He became familiar with the works of some noted Welsh bards, especially *Lewis Glyn Cothi*, and Vicar Pritchard, Llandovery; and perhaps it was by reading the former's genealogical *cywyddau* and *awdlau* that the historical flame began to burn in his heart.

‡ Dafydd was one of my boyish heroes, and probably did more than anyone in these parts to encourage my researches into local antiquities. I can never forget Friday, the 18th September, 1885; it was a memorable day spent at Pencarreg with the old man. He took me to the church; and in turns, rowed my father, brother, and self in his coracle on the lake. Father was no light weight, and was somewhat perturbed when, in the deepest part of the lake, Dafydd effectively recited the lines—

Haen o bŵch a haen o flanced
Sydd rhwng Dai'r Crai a thrag'wyddoldeb.

Returning to his home, all the treasures of his museum were exhibited and explained. There were the fragments of an urn, broken by some workmen, when opening what proved to be a British burial mound in the parish. Dafydd had carefully picked up all the pieces, as well as bits of the incinerated bones which were in the urn. The piece he then gave me, with two morsels of bone, has the well-known "thumb-marked" pattern on it. Next came the wooden sole of the great clog which he found in a bog close to Sarn Helen, and surmised it to have been thrown or dropped there by a passing Roman soldier. The leather of the upper part was attached to the sole by means of sharp wooden pegs, two of which are yet in their places. This he likewise gave me. Of the coins he had unearthed in Pencarreg parish he was justly proud. His well-preserved specimens of the silver sixpence of Edward VI., and the 1578 shilling of Elizabeth, must needs accompany the urn sherd and clog, so generous was Dafydd. China, carved oak, cannon balls from Aberpergwm, querns, and much else, were there. Then he read us some verses from his Irish New Testament, and finally came tea. His wife was absent, and Dafydd set before us a royal meal of bread, butter, and honey. In the midst of the feast the wife appeared. Instantly Shan whipped the butter off the table, ejaculating, "Din'menyn a mŷl" ("No butter with honey"). The look on Dafydd's face was pitiable! The headstone over his grave was placed there by means of a very few subscriptions collected by my father, who delivered the short address at his old friend's burying.—G. E. E.



"DAFYDD Y GOF."

From the original, penes Geo. Eyre Evans.

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TILDEN FOUNDATIONS.

During his lifetime he put his hand on many antiquarian pearls, and became the possessor of innumerable relics and curiosities—pieces of early urns which he came across when digging a mound in the neighbourhood of Pencarreg, bullets of Cromwell's time, British querns or corn-grinding stones, Roman shoes, old china, Elizabethan coins, &c. Popular also as a clever blacksmith, he could turn his hand with great skill to almost everything relating to his trade—mending cutting and threshing machines, and gtns; and he was without an equal in sharpening scythes, sickles, and various other tools of this kind. He built a coracle for his own use in crossing the Teify on Sundays to Alltblaca Chapel, to save his going round over Llanybyther Bridge. The end came suddenly whilst sitting on the settle, reading by the fireside, about ten o'clock in the evening of the 29th July, 1891. His great enemy of asthma carried him off. He was interred the following Wednesday in Pencarreg churchyard, in a spot at the end of his garden, and not far from the resting-place of *Daniel Ddu o Geredigion*. A memoir of him, from the pen of his life-long friend, Professor Evans, appeared in *Yr Ymfynydd*, 1891.

DANIEL LEWIS MOSES (1822—1893). Born at Cwmpib, Cribyn Clottas, 1st May, 1822; of the same family as David Davis, Castell Hywel. When eleven years of age, his father went to reside at Blaenbidernyn, Pencarreg. Some five years after, opened a school on his own account in Pencarreg. One of his old students at this place died in 1903, the Rev. Prebendary Evan Jones, Newport, Pem., author of "John Jones yn yr Ysgol," "Adgofion Deugain Mlynedd o'm Gweinidogaeth," &c. In company with David Davies, smith, and a man from Lampeter, began to write a series of character sketches in *Yr Haul*. Kept a school afterwards at Rhydcymmerau; from there went to Brynamman; and from there again to Cwmtwrch, but removed to the second place as a clerk in the ironworks. He held this position with respect till his death, 1st September, 1893. Was considered an advanced and refined writer; translated gems of English poetry to Welsh, in fluent language and style; to early numbers of *Yr Ymfynydd* he contributed interesting articles on botany, as well as others in prose and verse. At Lampeter Eisteddfod, 1859, was second to John Jones (*Cunllo*) for an "Awdl Goffadwriaethol i

Daniel Ddu," his work being highly praised by *Eben Fardd*. Here is an extract from the adjudication:—"‘Ceredig,’—Y mae ei awdl ef yn un ganmoladwy, yn cynwys desgrifiadau pur deg a chyflawn o'r gwrthddrych, yn ei reddfau a'i athrylith; ceir ynddi gyfeiriadau tlysiion at ei ogwyddiadau llenyddol a'i flodeuad barddonol—at ei gyfeillion, a rhagoriaethau ei gynyrchion awdurol; ac y mae yr awdl wedi ei haddurno yn brydferth yma ac acw â cheinion cerdd." This *awdl* has appeared in many Welsh periodicals—*Yr Ymofynydd*, *Cymru*, &c. One of his sons is Mr. T. M. Evans, M.A., late headmaster of St. David's College School, Lampeter.

DAVID EVANS (1825—1858). Born at Lampeter, and brought up as a printer. Had a business of his own in Harford Square. Published many pamphlets and ballads. He was also the publisher of the excellent engraving of Dean Lewellin. By persuasion a Wesleyan Methodist, he used occasionally to preach in that connexion. As a debater, he is remembered for his controversy || with the Rev. John Jones, Unitarian minister of Hen Dŷ Cwrdd, Aberdâr, on "Duw a'i Ddibenion yn ol Ei Air." He wrote on various subjects to *Seren Gomer*, *Yr Eurgrawn Wesleyaidd*, *Yr Haul*, &c. The late Chancellor D. Silvan Evans had a high opinion of his merits, and frequently corresponded with him. In one of his letters the Chancellor advises him to be a clergyman, but this was not to be, for consumption claimed him, and he died on the 23rd March, 1858. His widow survived him till 1903. His son is Mr. D. R. Evans, who carries on the same business as his father at Lampeter.

WILLIAM JENKINS, *Gwilym Gwenog* (1825—1878). Born at Glynmeherin; son of David and Eleanor Jenkins; educated at Llandyssul, by Rev. John Thomas; soon came to the front as a promising scholar, and his master wanted him to prepare for the ministry. Had to return home owing to his delicate state of health, and compelled to stay here for months. Recovered a little, went to Pantydefaid school, under the Rev. Thomas Thomas, J.P. About 1851, opened a business in Cwrtnewydd; and two years later, took license as an auctioneer. Married

Rachel Anne Davies, Maesygauer, Llanybyther, 26th June, 1855. From his boyhood he showed a great deal of zeal for literature and poetry; as he grew older, went to the heights of Parnassus often; could compose in "y Mesurau Caethion" in English as well as in Welsh; his poetical pieces may be seen constantly in *Yr Ymofynydd*; was third to D. L. Moses for "Awdl Goffiadwriaethol i Daniel Ddu" in Lampeter Eisteddfod, 1859, under the pseudonym of "Emrys." I quote again the words of *Eben Fardd*:—" 'Emrys.'—Awdl *fechan* dda iawn, hynod o gryno, a thlws yn ei chyfansoddiad; nid oes genym ddim yn ei herbyn ond ei hydra." As far as we know the last work of his muse was "Edifeirwch Gwely Angau":—

Mi waeddaf yn awr Maddau,—nid oedi
A didach mewn beiau;
Rhy hwyr fydd edifarhau,—y funyd
Y b'o ni'n sengyd ar ben nos angau.

Died at Ffosyffald 14th July, 1878, and buried at Capel y Groes, when the Revs. J. Davies and T. Thomas officiated. His friend, *Dewi Hefin*, composed twelve pathetic stanzas to his memory (see "Blodau Hefin," p. 40).

DAVID MILTON DAVIES (1827—1869). Born at Hen Feddan, Lampeter, November, 1827; apprenticed to a draper, but had in his heart a higher aim for the future. Educated at Hanover School and Brecon College. When his college days were over, was ordained, and had a call from the Independent chapels of Wern and Penycæ, Cardiganshire, where he worked as an earnest minister for five years, when he left for Llanfyllin, Montgomeryshire. Wrote some splendid articles to the Welsh periodicals, and was one of the editors of *Y Dysgedydd*; was appointed the head of the Disestablishment Society in North Wales, travelled and lectured on its behalf, and formed branches in the chief towns. Without doubt, having overworked himself, the strain began to tell on his health; was forced to have a rest in Spain, but the journey turned out fruitless. Died from consumption, 7th June, 1869.

WILLIAM EDMUNDS (1827—1875). A native of Lampeter. Educated first at Lampeter Grammar School, under the Rev.

Hugh Felix. In his nineteenth year entered St. David's College, where he soon came to the front as one of its brightest students, winning prize after prize; and at the end of his college career attained to the highest possible distinction. In a Welsh magazine for 1848 we read:—"Rhoddwyd Tyst-ysgrifau yr Ymholwyr (tebyg i Raddau y Prif-ysgolion) i'r myfyrwyr canlynol; y rhai a raddolwyd yn ol mesur eu hysgolheidod, yn y drefn hon:—Dosbarth I., William Edmunds, Prif Ysgolor (*Senior Scholar*)—Gwobr mewn Hebraeg a Duwinyddiaeth."

Elected vice-principal of the Training College, Caermarthen,§ he filled the responsible post with success and respect for many years, Canon Reed being a keen admirer of him till his death. During this period he was ordained by Bishop Thirlwall, and awarded the "Bishop's Prize," then given to the most successful candidate.

The headmastership of Lampeter Grammar School becoming vacant, he was appointed as the right man to reign at this noted academy, where he was first trained to climb the ladder of fame as a scholar. Under his able hands the institution once again began to flourish, and his fame as a master extended throughout the Principality, boys from all its counties being placed under his care. At one time more than half of St. David's College students were his "old boys"—several of them winning high distinction at Oxford and Cambridge.

In 1863 he was collated to the living of Rhostie, co. Caermarthen, but was a non-resident vicar, being allowed to keep a curate in charge, so that he might continue his scholastic work at Lampeter. He invariably spent his holidays in the parish, and through his exertions many improvements were accomplished. He restored the vicarage, and built a school-house in a convenient spot.

As a Welsh writer and scholar, he may be placed in the first

§ Amongst the manuscripts belonging to the University College of Wales, Aberystwyth, is an interesting letter from William Edmunds to R. O. Rees, dated from *Training College, Caermarthen*, Nov. 5th, 1850, in which he says:—"I am sorry that I am not able to satisfy your inquiries respecting "*Iwan Brydydd Hir*" and "*Dafydd Ionawr*." I have not been able to find out any trace of the *School* said to have been kept by our Bard at Caermarthen; I have inquired of that great authority, the "*oldest inhabitant*," but to no purpose. I have however something to communicate to you which perhaps may be of some use to you. I was told the other day by a clergyman in this neighbourhood that he had some faint recollection of having heard from the late Archdeacon Beynon that Mr. Richards was himself in school at Caermarthen, and that the Revd. David Lewis, V. of Cynwyl, Caermarthenshire, and Rector of Garthbeibio in Montgomeryshire, who died about three months ago, at the age of 90, was one of his schoolfellows. I give you the above as it was communicated to me, knowing nothing about the matter myself.

rank. In 1856 he published a pamphlet of twenty-four pages—now rare—bearing for its title page, “Gwers-lyfr Llanbedr: yn cynwys Gwersi Hawdd i ddysgu stillebu a darllen Cymraeg, at hyn y chwanegwyd Holwyddoreg Gynwysfawr o Brif Wirioneddau ac enwau Dynion y Bibl, &c., &c.” The same year he edited the second edition of “Y Ffydd Ddiffuant” (C. Edwards), and wrote the able explanatory notes which accompany it. For Spurrell’s edition of “Drych y Prif Oesoedd” (1854), it was his pen which wrote, in flowery and racy words—in style not unequal to that of Theophilus Evans himself—the lengthy and scholarly introduction.

But perhaps his chief literary gift to the public was his accurate paper “On Some Old Families in the Neighbourhood of Lampeter,” which he read before the thirteenth annual meeting of the Cambrian Archæological Association at Cardigan in 1859. It was subsequently issued as a separate publication of forty-five pages, with two heraldic blocks, and a tiny sketch of Peterwell ruins.

It is said he had in preparation a history of Lampeter, but, although reported to have been seen on his desk at the time of his death, there is now no trace of any such manuscript.

He passed to the Nearer Presence on the 21st January, 1875, his body being buried near the porch of the parish church. His tombstone reads:—“Er Côt am | William Edmunds, | yr hwn a fu yn Berson | Plwyf Rhostie am 12 mlynedd, | Ac yn Ben-Athraw Ysgol | Ramadegol, Llanbedr | Am 20 mlynedd. | Bu farw, Chwefror 21, 1875, | yn 48 mlwydd oed.”



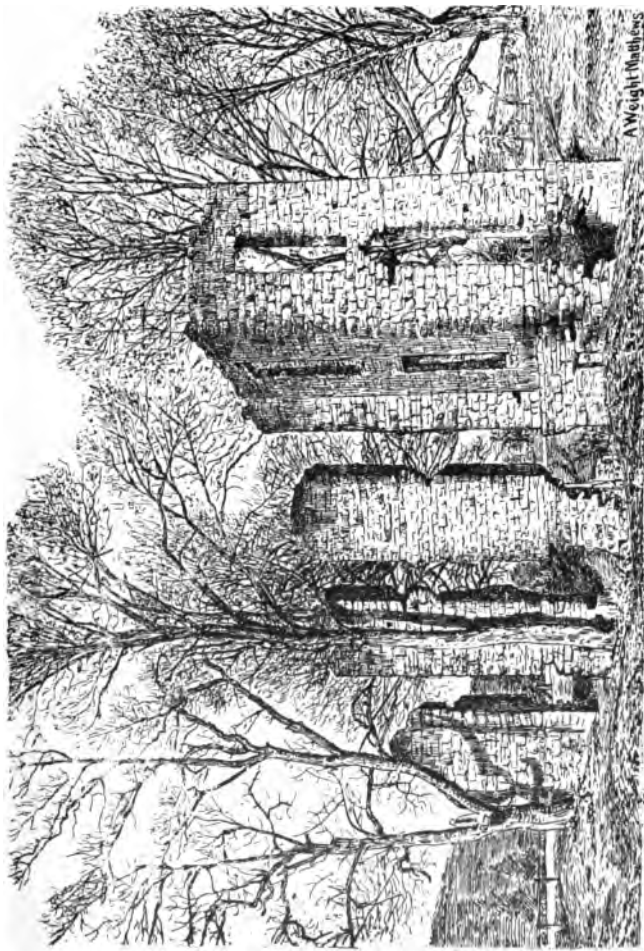
THE HOUSE OF PETERWELL.

AN OLD TIME STORY.

Its Rise.

'Tis a sight to engage me, if anything can,
To muse on the perishing pleasures of man ;
Though his life be a dream, his enjoyments, I see,
Have a being less durable even than he.—COWPER.

PETERWELL is on the left side of the road leading from Lampeter to Llanwnen, being about half-a-mile from the former place. The mansion stood back from the road some three hundred yards, in one of the most charming and picturesque spots in the fair vale of Teify. The ruin of the once magnificent mansion may be seen to-day—hoary with age and hallowed by traditions. The stately grove of noble trees remains, a living witness of the greatness and grandeur of the past ; but the mansion that was once the home of “all that beauty, all that wealth e'er gave,” is now in ruins, and the relentless hand of Time has written “Ichabod” on every pillar and on every stone. These yet stand in their dignity, an abiding memento of the truth of the immortal Elegy that “the paths of glory lead but to the grave.” Tradition links this spot with the Holy Land, for it is said that Archbishop Baldwin, once upon a time, so-journed here, and preached the Crusade to the impulsive Celts, whose warm hearts gave a ready response to the Primate's appeal. Many a royal army camped in these lovely meadows in days gone by, and “Dol y Brenin” (the King's Mead) is still pointed out to the stranger by the local antiquary. What dark deeds of crime and hatred were enacted within this ancient pile, and what tales of sin and sorrow and retribution do they recall ? We have diligently searched the records of the past, and we



PETERWELL RUINS.

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purpose unfolding the story as best we may. The many tales about Sir Herbert Lloyd, of Peterwell, have long ago passed into the safe keeping of folk-lore, but we believe we shall be able to place before our readers much that is new and reliable. The tragic death of *Shon Philip* at the hands of his oppressor is common knowledge; but that of the awful death of the persecuting baronet in a dark and infamous London den is not so equally well known.

For the present purpose we will begin our story with David Evans, Esquire, of Llechwedd Deri, in the parish of Llanwnen, who served the office of high sheriff of Cardiganshire in 1641. His descendants soon became the most influential—as they probably were the most desperate—in the county. David Evans purchased the Peterwell estate, and built the first house there. He was the son of Ieuan Goch of Dolau Gwyrddon, and took to wife Mary, daughter of John Lloyd Jenkin, of Blaenhiroth, parish of Llangennech, co. Caermarthen, having issue four sons, Thomas, John, Rees, Erasmus, and two daughters, Eleanor and Sarah.

In due course Thomas succeeded his father as master of Peterwell, and took a very active part in the politics of the troubled times in which he lived. He espoused the Parliamentary cause, whilst the family of Maesyfelin, on the other hand, were zealous Royalists. He was captain of a troop of cavalry, under the Committee of Safety, and is described as being passionately violent in all his actions—"first a Covenanter, then an eager advocate for the negative oath, afterwards most impetuous against a single person, especially the family of his Majestie, and endeavoured to incite men to take arms against General Monk. He was impatient without an office, and tyrannical in one."

Tradition has it that Thomas Evans and his son were employed by Cromwell as agents in Cardiganshire and some other parts of Wales, and that whilst so engaged they took advantage of their position and amassed considerable wealth. Thomas Evans married Elizabeth, the daughter of Ieuan Gwyn Fychan, of Moelifor, in the county of Cardigan; and in the year 1653 served the office of high sheriff of his county.

David Evans, the son of Thomas—who, like his father, took a prominent part in the Rebellion—was captain of a company of infantry, under the Committee of Safety. His wife was Jane, daughter of William Herbert, Esquire, of Hafod Ychtryd. He probably died before his father.

Daniel, brother of David Evans, married Mary, daughter of Morgan Herbert, Esquire, of Hafod, their issue being six daughters—Lætitia, Mary, Jane, Elizabeth, Rebecca, and Sarah. He was the last Evans of Peterwell in the male line, and died in 1696 at the age of forty-nine years. He rebuilt his grandfather's house at Peterwell, which, it is said, he had but completed before his death. He was high sheriff for Cardiganshire in 1691.

Elizabeth, daughter of Daniel Evans, married Walter Lloyd, of Llanfairclydogau, thus uniting the lineage of Cadifor ap Dinawal to that of Gwaethfoed, and a new family occupied Peterwell, which to all appearances bid fair to become one of the most powerful and influential houses in the principality. Its reign, however, was but short, and the dominion was soon taken from the family.

Walter Lloyd, after his marriage (probably in 1713) with Elizabeth Evans, left Llanfairclydogau for Peterwell, which estate, with that of Llechwedd Deri, had already fallen to Mrs. Lloyd as co-heiress. He had been brought up as a lawyer. From 1734 to 1741, he represented the county of Cardigan in Parliament, in which latter year he was re-elected to serve in the second Parliament of King George II.; but, owing to some flaw in the election, his place as member was taken by Thomas Powell, Esquire, of Nanteos.

Walter and Elizabeth Lloyd had nine children—Mary (b. 1714, d. 1720); Daniel and Walter (both died young); John, born about 1718, and to whom further reference will be made; Anne (b. 1719, d. 1746), who became the wife of Sir Lucius Christianus Lloyd, Bart., of Maesyfelin; Herbert (b. 1720), to be again alluded to; Elizabeth (b. 1721), afterwards the wife of John Adams, of Whitland, Caermarthenshire; Alice (b. 1724), married Jeremiah Lloyd, of Mabws; and Thomas (b. 1725), who died young. Walter Lloyd was buried at Lampeter on the 22nd February, 1747, his wife having predeceased him in 1743.

Fools and knaves,
Safe from the bar, the pulpit, and the throne,
Are touch'd and shamed by ridicule alone.

WALTER LLOYD was succeeded in his estate by his eldest surviving son, John Lloyd, who was also member of Parliament for the county of Cardigan from the year 1747 to his death, which took place in 1755. These were years in our Parliament when



WALTER LLOYD.

From the original painting, penes Herbert Lloyd, Esq.

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the genius of the great William Pitt was called to the front, through the miserable incapacity of the Duke of Newcastle; and had John Lloyd lived but a few months longer, he would have seen Pitt become Secretary of State for the sixteen weeks in which he held the office, ere the enmity of the King and of Newcastle's party drove him to resign, only, however, to be recalled in a short while. Was it not in this connection that Horace Walpole wrote, "Mr. Pitt does everything, and the Duke gives everything"? It has been truly said that the Duke of Newcastle's skill in parliamentary management was unrivalled. If he knew little else, he knew better than any living man the price of every member, and the intrigues of every borough, and to these prices and these intrigues John Lloyd was no stranger. In 1750 John Lloyd took unto himself a wife, in the person of Elizabeth, daughter of Sir Isaac Le Hoop, and with her also he took the modest sum of £80,000, which she brought him as her marriage dowry. Nor was a wife with her £80,000 in good securities all that fell to John Lloyd's share in this memorable year; for, under the will of his brother-in-law, Sir Lucius Christianus Lloyd, he became possessed of the great Maesyfelin estate. Five years only had he as master of all, ere death came to claim him, and, childless, he died of the "nerves," and was buried at Lampeter on the 29th June, 1755. His widow married again one George Montgomery, but left no issue. A portion of her fortune had been laid out in mortgages on farms in the near neighbourhood of Lampeter. These she bequeathed to a sister's daughter, who married Sir Edward Williams, of Llangoed Castle, co. Brecon, and their daughter in time married Thomas Wood, of Littleton, co. Middlesex.

Rumour, never to be lightly set aside, freely circulated the report that King George II., whose mind was smaller than that of any English king before him, saving always James II., intended to add to the dignity of the gilded chamber by elevating John Lloyd to the House of Lords, with the title of Lord Brynhywel (the name of the old residence of the Lloyds of Lampeter), but what the King willed death nilled. His wife was a maid of honour at court.

John Lloyd dying without issue, his brother Herbert succeeded to his estates, consisting of Peterwell, Maesyfelin, Llechwedd Deri, and Foelallt, which latter demesne his father had previously given him, and where he had resided for some time.

Herbert Lloyd was twice married, his first wife being a Miss Bragge, an English lady, who was buried, a few days after her infant daughter, in Lampeter on the 3rd March, 1743. His second wife was a well-known local beauty, Anne, daughter of William Powell, Esquire, of Nanteos, and widow of Richard Stedman, Esquire, of Strata Florida.

Would you know the virtues of fair Lady Anne? Then read the inscription on the marble tablet to her memory, close by the holy table in the Abbey Church at Strata Florida. Here we find that her mother's name was Averina, and that, by her marriage with Richard Stedman, she had two daughters, who died young, and that she was buried here. Her humanity and benevolence were general and conspicuous, her charity was apparent in the heartfelt lamentations of the poor and needy.

George III. mounted the throne in 1760, and just three years afterwards the Cardigan borough saw fit to present him with an address congratulating him on his accession. This loyal effusion was in due course presented to his Majesty by Herbert Lloyd, who, "for the service rendered," was created a baronet on the 26th January, 1763, and was henceforth to be known by all and sundry as Sir Herbert Lloyd, Bart., of Peterwell.

This kissing of the royal finger tip and elevation to a baronetcy was too good an opportunity to be lost by a local wit and poet-aster, who soon appeared on the scenes in the person of the Rev. David Lloyd, minister of Llwynrhydowen Chapel, close to Allt-tyrolyn, a man of interests entirely opposite to those of the baronet. We can well imagine the thunderbolt which fell when the following lines appeared one morning with the hot rolls on the breakfast table at Peterwell:—

A would-be member brought of late,
From borough little known,
In an address of early date,
His incense to the throne.

Soon tidings came where Tivy flows,
Through tyrant-harassed land,
That Lloyd to envied honours rose
And kiss'd the royal hand.

O had our gracious Sovereign's touch
But cur'd him of his evil,
I'd own St. George ne'er boasted such
A triumph o'er the devil.



SIR HERBERT LLOYD, BART.

From the original painting, penes Herbert Lloyd, Esq.

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But the thunderbolt soon expended itself, and Sir Herbert joined with the common throng in admiring the pungency of the lines.

[Meyrick, in his "Cardiganshire," p. 209, attributes these lines to "the Rev. Mr. Lloyd, of Alltyrodyn, a clergyman," &c. Since this story originally appeared in 1900, and in which I followed Meyrick, I have had reason to doubt his accuracy, and now feel certain they were composed by the Rev. David Lloyd, the Arian minister of Llwynrhydowen Chapel, close to Alltyrodyn. Why? Because in the copy of Meyrick's "Cardiganshire," owned by the late Rev. David Lloyd, LL.D., principal of the Presbyterian College, Caermarthen, and now in the possession of his only surviving child, Mrs. Theakstone, of Glanymôr, Waterloo, we get these notes, amongst others, in Dr. Lloyd's handwriting:—P. 209, line 16, "Alltyrodin" and "Rev. Mr. Lloyd" deleted, and *Coedlannau and Rev. D. Lloyd, Llwynrhydowen, and my grandfather. D. Lloyd.*" written in margin over against them. In the letters by David Lloyd the grandfather to his step-brother, the Rev. Posthumus Lloyd, of Thame and Coventry, and known as the "Brynllefrith" letters, from the name of his farm at Cwrt Newydd where written, 1754—1768, and of which the originals are before me, he says, under date of the 17th June, 1768:—*Our Members are Lord Lisburne and Mr. Price Campbell, who were chosen withot. opposition. Sir Herbert intended to stand for ye county, but a general meeting last autumn declaring in favour of Lord Lisburne, he was oblig'd to decline it, but at ye same time declared himself a candidate for ye Town [Cardigan]. In order to which he endeavoured to get a friend of his (Ben Davies of Glancûch, whose daughter Sally you have kiss'd formerly) to be chosen mayor. But Lewes ye bookseller of Carmarthen [John Lewes was mayor of Cardigan, 1767-8] being elected by a great majority, Sir Herbert notwithstanding got his own Mayor sworn in, so that for some time ye Town was doubly officered. This caus'd a King's Bench suit, which was determin'd at Hereford in favour of Lewes. Mr. Campbell had some time before declar'd and supported by Mr. Pryce of Gogerthan, and a great Majority of ye county Gentlemen. Sir H. however determined to stand a poll, and order'd down his Lampeter Burgesses, who amounted to upwards of 2000 [sic]. But Ben Davies meeting*

him on ye Road and refusing to act as returning officer, ye Burt himself being apprehensive of Writs to take him, he return'd home, and left his men to shift for themselves, so that his antagonist had ye field entirely to himself.

On the birth of his son Charles on the 29th May, 1767, afterwards well known in Lampeter as "Quantity Doctor," (see "Cardiganshire: Its Antiquities," 1903, pp. 148—165), David Lloyd begins a letter to Posthumus with these lines:—

*The blessed twenty-ninth of May,
The happy Restoration Day
Of our late wh. . . r Sovereign Charles—
Pray don't I rhyme as well as Quarles?—
Hail best of Days! nor does my Muse
(Good natur'd Girl) her aid refuse,
But like a Broomstick-riding Witch
Transports me up to Bunyan's Pitch.
Would you, dear Pos, expect to find her
To you than to your Brother kinder
To put your Soul and Lyre in Tune?
Invoke on her ye tenth of June.*

I mean sit down to answer this letter on that day, and who knows but you may on that glorious anniversary tag still better Rhymes than these, wch I shd not have thought of, had not ye first couplet run off spontaneously, upon my looking at ye Clock to see what day of ye month to adorn ye top of my paper with.]

Sir Herbert Lloyd's name was now paramount in the district; his vassals quailed before his look, he gambled, he betted, he got into debt, and mortgaged his estates almost up to their full value. He was one of the finest and best-looking men in the principality. He ruled his servants and his tenants, as well as those who came before him as a magistrate, with a rod of iron, and his word was law in this part of the country. The process of sending a man to Cardigan gaol was exceedingly simple in the days of which this story tells, and many innocent persons suffered long periods of incarceration, while some even paid the extreme penalty of the law, against which they had committed no offence. He lived at Peterwell in true baronial style and state, and was looked up to more as a king than a baronet. Whenever he passed to and from London in the discharge of his parliamentary and other engagements, his tenants all the way

from Lampeter to Llandoverly brought relays of horses and oxen to help forward his lumbering coach and the vehicles of his retinue and retainers. He inherited a large portion of the impetuosity of Thomas Evans, the Cromwellite hero of Peterwell, and when dealing with his creditors—many and pressing—his whip was frequently brought into requisition. It was anything but pleasant for a bailiff to serve a writ at Peterwell, for, like a frog devouring his skin, the bearer of “a bit of blue paper” had invariably to swallow it upon the spot and in the presence of Sir Herbert, and that, too, with a dispatch quickened by the uplifted hand and whip.

His married life with Lady Anne was, so far as can be ascertained, anything but a happy one, and it seems that his conduct to this gentle, unassuming woman was alike cruel and disgraceful. She was considerably older than her husband, and there was not much affection between them. She resided principally at Foelallt, in the parish of Llanddewi Brefi. At her death the estate of Strata Florida, by the will of her first husband, passed into the possession of the Powells of Nanteos.

Its Power.

The man of wealth and pride
Takes up a space that many poor supplied ;
Space for his lake, his parks extended bounds,
Space for his horses, equipage, and hounds ;
The robe that wraps his limbs in silken sloth
Has robbed the neighbouring fields of half their growth.

THE name of Sir Herbert Lloyd and his stately residence at Peterwell were at one time household words in Lampeter and the neighbourhood. The cool and sparkling waters of Ffynnon Bedr (Peter's Well) were famous throughout the land. This well, still giving forth a stream of pure and living water, is situated in a meadow a little south of the ruined mansion, and is well kept and much frequented to-day. On a still, quiet evening, you may hear the gurgling sound of its brimming water before it comes to view, and this sound is often the best guidance to it, for the well is underground, and partly covered by a flight of well-worn steps leading down to it.

The remains of yet another well can also still be traced within the precincts of the ruined mansion. This one stands a little off

the main pile, and tradition preserves to posterity the saying that this well was in one of the large kitchens, often the scene of much feasting by the numerous retainers and servants who crowded its flags. To-day the place where the water once flowed in limpid stream is the home of such water-loving plants as the meadow sweet, the purple loose strife, the water cress, and the water hemlock, which invariably follow human footsteps in the desolate and deserted halls, where once was tuned the harp "a king had loved to hear."

A noble avenue of stately trees runs at right angles from the main road to the ruined mansion. Verily and of truth was it a magnificent approach to a magnificent building—straight, wide, even, it lives and flourishes to-day, every spring putting forth fresh beauty, and lovingly clothing "with living green" the curse-stricken pile of stones, in part brought from the equally as unfortunate and desolaté house of Maesyfelin. Side by side of the avenue are the moats, now "o'errun with wild wood, thick'ning green." The thistle and bramble have taken possession of the place, and herds graze in the shade of its cool and quiet colonnade.

But not always was it so ; oral traditions carefully preserved, and, strange as it may seem to say so—yet truth compels the statement—lovingly, if with eccentricity, related to all who will listen by one quaint old time "lady" who still haunts the vicinity when cuckoos call, and snows do fall—to wit, "Miss Saunders ~~lach~~."* With her stock of local lore, her knowledge of the potency of herbs and the power of the stars, her weird comings and goings, she brings to mind the immortal character of Meg Merrilies. She also, like the poet's Maiden, often sings of days long past, and laments the decay of ancient glory and departed splendour ; and her strange musings compel many a passer by to ask with Wordsworth,

Will no one tell me what she sings?
Perhaps the plaintive numbers flow
For old, unhappy, far-off things,
And battles long ago :
Or is it some more humble lay
Familiar matter of to-day?
Some natural sorrow, loss, or pain,
That has been, and may be again ?

The remains of the ancient avenues of stately trees are to this day a striking and picturesque feature in the lovely vale of Teify, as viewed from the surrounding hills. At right angles to the magnificent approach already mentioned was another, of like dimensions but of less splendour, which ran along the valley between the mansion and the river. It was an idyllic spot, and in spite of the vicissitudes of time its tranquil charm remains to this day. Right through the centre of the valley "the river glideth at its own sweet will," and on either side, with a broad and liberal sweep, the prospect gently rises to meet the sky, which thus o'er-canopies the whole. Switzerland can boast of lovely valleys, but they are narrow; America, too, can boast of fine valleys, but they are vast. Both have a depressing effect on the human mind. How insignificant a creature is man in the illimitable extent of the one, and how circumscribed his lot in the narrowness of the other! Give me ever the golden mean such as the pleasing prospect of the vale of Teify affords. Distant scenes, however, are not wanting to this homely and fertile valley; and the domed towers of the mansion of Peterwell commanded views of extensive range and exquisite loveliness.

The full enjoyment of this distant prospect was by no means neglected in the building of the stately mansion; for a traveller touring through Wales in 1801 has placed on record the fact that at Lampeter there "is nothing particularly worthy of observation except the large old seat of Sir Herbert Lloyd, which is built close to the town, and exhibits a very striking appearance with its four great towers crowned with domes, in the middle of a well-planted enclosure." The magnificence of the mansion was beyond description; its glory was the theme of the poet, and its grandeur became a proverb. Its noble halls and stately galleries were adorned by a very large number of beautiful windows. The steps of the main entrance were made of polished Portland stone, while the front door and the staircase were made of Welsh oak, highly polished, and finished in the most perfect manner imaginable.

[In January, 1765, one John Collins, labourer, of Lampeter, was sentenced to a term of imprisonment in Cardigan gaol for stealing, "with force and arms," the goods and chattels of Sir Herbert Lloyd, Baronet, Peterwell. The extent and variety of the list gives us a fair idea of some of the contents of the mansion :—

	value	£	s.	d.
13 Damask table cloths,		10	—	—
2 Diaper " "	"	1	—	—
1 Holland sheet	"	—	10	—
3 Hempen sheets	"	—	10	—
3 Diaper napkins	"	—	10	—
1 Pair white ribbed silk stockings	"	—	16	—
2 Yellow cloth waistcoats trimmed with livery lace	"	3	—	—
1 Piece livery lace and shoulder knotting	"	—	10	—
8 Printed books	"	2	—	—
1 Diaper night cap	"	—	2	—
3 Pieces green bayes	"	1	—	—
4 China tea cups	"	—	4	—
4 China dishes	"	—	4	—
11 China tea saucers	"	—	6	—
5 China coffee cups	"	—	5	—
1 Tortoise shell snuff box with gold hinges	"	20	—	—
1 Dark brown cloth coat, trimmed & lined with yellow shalloon	"	2	10	—
1 Pair cloth breeches, trimmed & lined with yellow shalloon...	"	1	10	—
2 Deal boxes	"	1	—	—
		£45	17	—

After a year's confinement, Collins, "through no wilful neglect of the gaolers," escaped from the gaol, then "in a very bad repair."†]

In addition to the four towers crowned with domes, the roof of the mansion was adorned with a flower garden, which was the wonder and admiration of the whole country. From this lovely parterre on the top of the house the proud possessor could behold sunsets of extraordinary splendour and beauty, as the great and fiery orb sank to rest in the tremulous haze which veiled the woods of Highmead, far as the eye could reach, down the valley.

Seated here one summer evening by a cooling fountain was Sir Herbert, a monarch of all he surveyed. The whole valley

† Gaol Files, in Record Office.

was flooded with the light of the sinking sun. Its rays were slowly receding along the gentle slopes of the hills above the town. On a slight eminence to the left stood the ancient church of St. Peter. The level rays were brilliantly mirrored in the glass of its windows, and they tarried awhile and played around the old tower. The light crept down the valley. The level rays now played among the trees and bid adieu to object after object; but they were not destined to depart that evening before bringing to view, in bold relief, a spot very sore to the baron's eye. This was none other than the humble abode of John Philip, which stood not far from the banks of a brimming brook which runs about midway between the mansion and the town. Philip and his good dame, after toiling, rejoicing, and sorrowing from early morn till dewy eve, had at last richly earned a night's repose. They retired to their humble straw-thatched mud tenement, while the proud baronet was still basking in the sun; and Nature, awhile, as if in mercy, threw her curtain over these disparities of human lot, for low in the vale the mist of evening spread. Philip sighed heavily that night, and his good wife consoled him by reciting the comminatory verses from the works of the Old Vicar; and the haughty baronet retired, and spent the night very uneasily, for the many schemes of avarice which he ruminated in his mind would not permit him to sleep, and he was continually harassed by the thought that much mischief might be perpetrated under the thick covering of the mist.

Such, then, is the place where Sir Herbert Lloyd held sway and tyrant power for a few short years, a power the like of which was surely never seen before. This tyranny of Peterwell's baronet was exhibited in a terrible manner in his persecution of *Shon Philip*. The story of *Cae Shon Philip* was formerly in every mouth in the neighbourhood, and told round the winter fireside in many a homestead.

Cae Shon Philip is a meadow, or, more accurately, a field measuring some eighteen acres in extent, and is still known by this name. It lies on the bank of the salmon-haunted Teify, and within three hundred yards of the old mansion. It is now the property of Mr. J. C. Harford, Falcondale, and forms a part of Pontfaen Farm. As the field was so near the Peterwell demesne, it was a source of much annoyance, and a standing eyesore, to the covetous and jealous-minded Sir Herbert. The grounds round the mansion were teeming with game and other

wild animals, and nothing was easier on the part of *Shon Philip* than occasionally to entrap some of them, had he so desired; and this, too, without running the slightest risk of being detected, or even of creating any suspicion among the keepers. No evidence, however, is forthcoming that *Shon Philip* ever indulged in poaching, but it was not long before Sir Herbert's suspicions were aroused as to the possibilities of *Shon Philip* being able to indulge in his taste for game at the baronet's expense.

Seeing the coveted field so near to his house, and being of such a land-grabbing nature, Sir Herbert eventually approached the owner with overtures of purchase, offering a good price for it, and making a number of fair promises as well. Nothing, however, could induce old *Shon Philip* to part with his property, and he finally wound up by declaring he would not part with it, even if the whole of Peterwell estate were given him for it, because it had been in his family from time immemorial. It was the case of the rich man who "had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb."

Sir Herbert Lloyd was greatly annoyed by this definite and perfectly natural refusal on the part of his humble neighbour, upon whom he now looked with disgust, and who, in his opinion, was no better than a beast in the field. The idea of his having condescended to speak to *Shon Philip* and of being treated by him with such curt refusal to sell his bit of land, was more than the imperious baronet could tolerate. Had he not kissed the royal fingers? Had he not serfs innumerable to do his bidding? Was he now going to be frustrated in his covetous desires by this man? And a mighty oath was sworn by Sir Herbert that he would have the field, "cost what it may."

"Ni ddellir hên adar ág ũs."

HAVING once and for all made up his mind that he would have possession of *Shon Philip's* field, if not by fair means, then by foul ones, Sir Herbert thought of many ways, and in the first place decided to try his hand upon cajolery; he would cheat *Shon Philip* by flattery, he would coax the coveted field from the old man. The baronet called his agent, the immoral Oakley Leigh, to his side, and between them evolved a scheme of procedure. *Shon Philip*, the humble and happy, the contended and industrious

yeoman, whose character in the neighbourhood stood as high as does the sun at noon-day, was frequently invited to the sumptuous mansion of Peterwell, and on every occasion was treated in a truly hospitable manner. His thrifty and devoted wife was of a far-seeing nature, and whenever her "master" could no longer refuse the pressing invitations to sup under the baronet's roof, she would say to him, as she gave him parting word at the gate, and carefully removed every fleck of dust from his best coat:—"Nawr, Shon bach, meindia na feddwa nhw di, a myn'd a'r ca' odd'wrtho ni, achos alli di fentro taw dyna ma' Syr Herbert a'i hen gnaf am wneyd. Dere 'n ol yn glou, paid a sefyll 'n hir," which, being Englished, runs, "Now, Shon dear, be you sure and not let them make ye drunk, so as then to take away the field, for mark you, that's what Sir Herbert and his knave are up to doing. Come back soon, and don't stay late."

True was the old dame's foresight, and carefully did *Shon Philip* bear his wife's injunctions in mind, though they were scarcely necessary, for a more sober, abstemious man was not to be found on the whole countryside. Ale from Peterwell's spacious brewhouse, cider redolent of last autumn's apple crop, brandy, and spirits, some marked with the brand of Cain, and not a stranger to the smuggler's fingers, were lavishly put upon the board, and offered by Sir Herbert with no niggardly hand. All, however, was to no purpose. *Shon Philip* was too old a bird to have his tail salted; he was not to be caught napping, even though wine flowed as water, and the cellars were freely sampled for his benefit.

Notwithstanding all these cunning inducements, the baronet and his agent signally failed to make their neighbour drink, and their generosity did not prove to be the success they had anticipated, for, after every banquet, *Shon Philip* walked soberly home, and was greeted with the approving smile of his devoted wife.

Sir Herbert's patience and energy were at last entirely exhausted, and he had no alternative but to change his tactics, if by any chance the coveted field was to come into his possession. After many sleepless nights, for Sir Herbert's evil conscience would not let its owner enjoy any rest, the baronet decided upon another plan.

It was winter, and all Cardiganshire felt the touch of its finger. In December, 1762, Sir Herbert caused a rumour to be circulated in the district that a black ram had either been stolen

or had strayed from his flocks, when, as a matter of fact, it was safely under lock and key in the Peterwell barns. After two days' start of this false report, the baronet directed one of his servants to go secretly, and under cover of a moonless night, and deliberately throw the black ram down the wide open chimney of *Shon Philip's* cottage hearth-place. This was accordingly done by the servant, who knew his master too well not to carry out his instructions to the very letter. Though but three o'clock in the morning, Sir Herbert then sent for the parish constable and acquainted him of his loss, desiring him immediately to make a thorough search for the ram. At the same time, there and then in that room at Peterwell, where the baronet held his interviews and transacted his business, he told the constable that he strongly suspected *Shon Philip* had stolen his ram, and handed him a warrant, empowering him to search the old man's house, and that too without delay; for did he not fear that, in his honesty, *Shon Philip* would bring back the ram and tell how he and his wife had found it that morning on his hearth?

As *Shon Philip* had always borne an excellent character, and had been looked upon as one of the most upright men in the county, the constable was greatly shocked, and could not but express his surprise. Sir Herbert was not the man, however, to be trifled with, and the poor constable was politely told that his duty was to execute the warrant and not to sympathise with evildoers. It was now just after four o'clock, and the constable, together with a body-guard of Sir Herbert's servants, hastily aroused from their slumbers, proceeded direct to *Shon Philip's* humble residence, and after much knocking—for the old man and his wife slept the sound sleep of the just—gained admittance, and there, sure enough, on the hearth the ram was found. *Shon Philip* declared his innocence of the transaction in the most emphatic manner, but all to no purpose, and the constable had no alternative but to arrest his old friend and neighbour, and take him before Sir Herbert at Peterwell, who, needless to say, was duly anticipating his arrival, and was ready to receive him. When the constable and his prisoner confronted Sir Herbert, he appeared to be full of joy and happiness—*Shon Philip* at last was in his grasp; the innocent fly was now in the spider's parlour.

As the law then stood, the punishment for sheep stealing was death, and if found guilty, *Shon Philip* would have to suffer a felon's end. Sir Herbert felt certain that now he had but to

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Sir Herbert Lloyd Bar.^t

BOOK PLATE.

From an original specimen, penes Ben Morus.

offer terms to the old man, who would at once accept the guerdon of his powerful and revengeful neighbour; and the terms offered by Sir Herbert were immediate possession of the coveted field. After some preliminary remarks, Sir Herbert took the prisoner to an inner and more private room, requesting the constable to wait outside and guard the door.

[Was this the library? Some of Sir Herbert's volumes are yet to be found in the county. One of them, on farming, in the library of Mr. Ben Morus, Lampeter, has his book-plate. Mr. Herbert Millingchamp-Vaughan, Llan-goedmore, says of it:—

This rare and interesting Chippendale book-plate of Sir Herbert Lloyd contains several heraldic peculiarities. No tinctures are given throughout, nor are the arms of Lady Lloyd (Anne Powell of Nanteos) impaled; whilst the Lloyd of Peterwell family coat occupies the left half of the shield—a most unusual and incorrect arrangement. The ten quarterings represented on the book-plate may be thus described:—

Right half of shield: 1st, Or, a lion rampant regardant sable, for Gwaethfoed Fawr, lord of Ceredigion; 2nd, Sable, a lion rampant argent, for Teithwalch, lord of Ceredigion; 3rd, Per pale, azure and sable three fleurs-de-lys or, for Ynyr, or Ivor, prince of Gwent; 4th, Gules, a lion rampant within a bordure engrailed or, for Rhys ap Tewdwr; 5th, Azure, a wolf salient argent, for Tydwâl Gloff; 6th, Gules, a chevron between three roses, two and one, argent, barbed and seeded proper, for Meurig ap Arthyr ap Seissyllt.

Left half of shield: Quarterly, 1st and 4th, Sable, three scaling-ladders argent, two and one, on a chief gules a castle triple-towered, the whole within a bordure argent, being a variation of the arms of Cadivor ap Dinawâl, lord of Castell Hywel; 2nd, Per pale, azure and gules, three lions rampant argent within a bordure compony of gules and sable charged with twelve bezants, for Herbert of Hafod Ychtryd; 3rd, Argent, a lion rampant sable, for Morgan Gwal y Cu.

On an inescutcheon argent, the Bloody Hand of Ulster.

Crest: A lion rampant regardant sable holding a fleur-de-lys argent in his dexter paw.]

Here, safely esconced with *Shon Philip*, the following interview took place between him and Sir Herbert.

"Well, *Shon*," said Sir Herbert, "are you now prepared to let me have your field? Remember your life is absolutely in my power, you had better save your neck by giving me the field I want; for, mark you, *Shon Philip*, I mean to have that land, come what will. Will you part with it?"

"No, Sir Herbert," quietly, but with firmness and determination, replied *Shon*, "I shall not part with it under any consideration whatever."

"You will have to part either with your field or your life. Choose which of the two you like," said Sir Herbert.

"With my life, sir," said *Shon* with warmth and feeling, as his clear blue eyes looked straight into those of the despicable baronet. Whereupon the constable was called into the room, and received his instructions direct from Sir Herbert to remove the prisoner, and bring him back again at noon, and to place him meanwhile for safety in the parish stocks.

The prisoner was then taken away into Lampeter, as desired, and his feet made fast in the stocks. This method of public punishment was of very remote origin, and from existing records it is clear that it was very extensively used in Cardiganshire. The stocks, either for hands or feet, or for both, were to be seen within living memory in many towns and villages, and still stand in some remote country places, a grim reminder of former days. At Aberystwyth the stocks were placed right in front of the old guild hall, where the clock tower now stands; at Tregaron, as we see by a painting still extant, they occupied a site close to the parish church. The punishment was last administered in the county at Adpar, so recently as 1872, when a prisoner was placed in them for three hours by the feet, and three hours by the hands. Much in a similar way then did honest *Shon Philip* sit exposed to the gaze of his sympathising neighbours, from early morn to high noon. The constable, however much he might feel sure of *Shon's* innocence, knew only too well that if his prisoner's escape could be accomplished, his own life would be of no more value than *Shon's*, so he remained on duty, staff in hand, close by the stocks, until the hour arrived when he was to proceed with him to Peterwell. Here he was again brought before Sir Herbert Lloyd, who formally charged him with stealing his property, to wit, one black ram.

One of the Peterwell farm bailiffs, named John Woodward, was first examined. His evidence was to the effect that on the 12th of that month he missed a black ram from the flock at Peterwell, the property of his master, Sir Herbert Lloyd, Bart., and he swore that the ram then and there produced was the missing one. Next came Thomas Evans, the constable, who proved the finding of the ram in the house place of *Shon Philip*, and the apprehension of the prisoner. Some further formal evidence was given, and *Shon* was committed for trial at the spring assizes at Cardigan.

In order to secure his safe transit from Peterwell to the county gaol at Cardigan, and to prevent the possibility of his rescue at the hands of sympathetic neighbours, no fewer than six special constables were then and there sworn in before Sir Herbert, and to their tender mercy, with that of the town's constable, *Shon Philip* was confided. A large number of Sir Herbert's tenantry, acting on their master's instructions, also accompanied the prisoner, and formed a mounted body-guard. They continually yelled and hooted at the prisoner all through the snow-covered roads until Cardigan was reached, by which time *Shon*, who had been made to walk the whole distance of twenty-nine miles, was looked upon as a criminal of the very blackest and deepest dye.

The assizes, or great session, at which *Shon Philip* was to be tried, were opened at Cardigan in March, 1763, with the usual attendant ceremonial forms and festivities. In order to be present in good time to prosecute poor *Shon Philip*, Sir Herbert Lloyd started from Peterwell the day before the trial, accompanied by a numerous retinue of tenants and vassals, who formed themselves into an imposing procession. They were all armed with long oaken staves, and their ostentatious march into the old town of Cardigan created mingled feelings of horror and admiration among the inhabitants—horror at the desperate and soldier-like appearance of the processionists, admiration at the horses and the majestic turn-out of Sir Herbert. It was long remembered on the country side as being really and truly a right baronial procession, which had put many a royal one in total obscurity. Sir Herbert at that time represented the Cardigan boroughs in Parliament.

The eventful day of trial was now come, and John Philip—better known as *Shon Philip*—was placed in the dock, and duly

charged with stealing a black ram, the property of Sir Herbert Lloyd, of Peterwell, Baronet.

To this abominable and false charge the prisoner, in a firm and clear voice, pleaded not guilty, and further declared that he knew absolutely nothing about the matter. The Attorney-General appeared to prosecute for Sir Herbert Lloyd, but the poor prisoner was undefended, the attorneys-at-law being too timid to take up his defence. The case was opened in a most lucid manner by the Attorney-General, and after he had examined the necessary witnesses, he brought his case to a close with an appeal to the jury to find the prisoner guilty, so as to terrorise evildoers from committing similar crime in the county. The judge then summed up in very unmistakable terms, and emphasised strongly upon the fact of the prisoner being so audacious as to go near Sir Herbert Lloyd's mansion, to say nothing of taking away one of his favourite rams. Such a man was not, in the judge's opinion, worthy of any sympathy whatsoever, and most certainly should not be treated with any merciful consideration. With this summing up ringing in their ears, the jury retired to consider their verdict.

Fear no more the frown o' the great,
Thou art past the tyrant's stroke;
Care no more to clothe and eat,
To thee the reed is as the oak.

A MAJORITY of the jurymen in whose hands was the fate of honest *Shon Philip* consisted of Sir Herbert Lloyd's tenants, who were under his iron rule, and stood in much awe of him, and the verdict of "Guilty" which they unanimously returned, and that in a surprisingly short time, was the only one expected of them. From the beginning to the end, the so-called "trial" of this innocent man had been the greatest farce imaginable. When the jury filed back into the court, and the foreman had announced the decision of those twelve British men "good and true," there was much suppressed excitement in the court, which was thronged by men and women who had walked or ridden thither from distant parts of the county.

The scene when the judge assumed the black cap, and, after a few words of solemn warning to all similar "evildoers," pronounced the death sentence in the usual solemn form, was one which never was forgotten by anyone present. Years and years

after all the actors in this "trial" had passed to their reward, it was the subject for talk in winter evenings round the firesides and in the ingle nooks of many cottages in Cardiganshire.

In due time the day of execution arrived, and *Shon Philip*, brave and unflinching to the last, was hanged on the gallows which were erected on "Banc y Warren," situated some two miles from Cardigan, on the road to Aberayron. A great crowd of people had gathered from all parts to witness the innocent old man's suffering of the law's last penalty. Deep, and under-voiced, but none the less real and sympathetic, was the opinion of these sturdy Welsh folk, though their fear of Sir Herbert's revenge was too great to allow of their openly giving vent to their condolence with the victim of his avaricious and grasping nature.

Inexpressively sad and mournful was the scene caused by one small group of tender-hearted women who tried, but vainly, to console *Shon Philip's* aged widow. Brave to the last, tender, trusty, and true had she borne up, knowing full well the untarnished innocence of him who for nigh fifty years had been to her a loving husband. Her cries of anguish as she was led away from the spot rang long afterwards in the ears on which they fell.

At last the coveted field was his, and its obnoxious owner no longer troubled Sir Herbert.

Soon after the execution a deed of conveyance was forthcoming, which purported to have the cross of the late *Shon Philip* to it. Needless to say, it had been drawn up after his death, though carefully dated some time before the alleged offence of ram-stealing was said to have been committed! It seems at first sight almost incredible of belief, but so it was, and in this way the field was obtained by the baronet of royal and kingly favour. Although he was in high glee over his "victory," Sir Herbert, as we shall see, did not long have the pleasure of enjoying his ill-gotten gain, for the field passed over to strange hands when the baronet's pomp and pride were for ever buried in oblivion.

Having once tried his hand, and that successfully, in this game of acquiring or annexing coveted property, it is not surprising that Sir Herbert Lloyd should soon be impelled by his elastic conscience and sordid ambition again to venture a similar game. In the middle of the Peterwell estate was a

farm called Maesypwll, diligently and carefully tilled by its owner and his wife, whose forefathers had long possessed the place, which had descended from father to son for several generations. This homestead, like *Cae Shon Philip*, was eagerly coveted by Sir Herbert, and how to obtain possession of it considerably taxed his ingenious mind. At last he hit upon much the same plan as had proved successful in *Shon's* case; but this time, happily, he counted upon his chicken ere it was hatched, for the farmer and his wife proved one too many for Sir Herbert.

As a preliminary step he tried to persuade the farmer, by deceit and by flattery, to sell his estate, but all to no purpose. The more Sir Herbert and his agent tried, the firmer became the owner's resolve not to part with his possession. The farmer, however, was every way as crafty as the baronet, whose object was defeated in its early stage. Nothing daunted, the baronet determined to proceed in his iniquitous design, and decided on playing much the same game as the ram-dropping in *Shon's* case. Evidently the farmer knew all about the tactics to be employed, and was consequently on the alert, and kept Sir Herbert's and his servants' movements under keen observation.

One night in the month of January, 1766, Sir Herbert called a trusty servant to his inner room, and there unfolded to him his plan. He was to go that very night—again was it a black and moonless one—and take with him a small bundle, which Sir Herbert handed to him, ready packed and strongly corded. This contained a valuable and much prized piece of Arras, or tapestry, part of some hanging in the entrance hall at Peterwell, and well known to all who entered the mansion this way. The servant was instructed to take it under his cloak, and go to the farmer's upper garden, which, as in the case of so many Welsh cottages, was somewhat on a higher level than the house, and gave ready access to the open chimney, down which he was silently to lower the bundle till it rested on the hearth. These directions were duly observed, and carried out so effectively that at midnight the bundle rested on the dying embers.

Now it happened that the farmer had some idea that within a very few nights such a trick would be tried upon him; accordingly he had all his lights out, and quiet reigned within his cottage. Round the hearth, however, sat the farmer and his wife, and some three or four neighbours, together with an old

wandering harper, who was being accommodated with a night's lodgings, in return for playing many an ancient air and lively tune earlier in the evening. None of the farmer's company, save the harper, knew what was coming; there they sat listening to the stories from afar told them by the wandering minstrel. All of a sudden down came the bundle, much to the surprise of the company, who instinctively turned for advice to the grey-haired harper. Cautiously and silently the farmer's wife—with true womanly instinct—opened the door, just enough to allow her to hear the footstep of the retreating servant from Peterwell. Instantly the coast was clear, the harper's advice was acted on, and a large fire was kindled, on which the unopened bundle and its lowering string were placed; and not till they were thoroughly reduced to ashes did the little company silently separate. The farmer and his wife sought repose in their great oaken cupboard-looking bedstead, leaving the harper to sleep on the settle by the side of the fireplace, with its heap of white ashes.

The servant having reported to his master that the order was carried out, Sir Herbert at once sent him to summon the constable, to whom, as before, he handed a warrant to search Maesypwll at break of dawn. Thither he went, and, loudly rapping on the door with his staff, demanded admission in the name of the King. Hastily clothing herself, the good wife innocently opened the door and admitted the constable, who, by virtue of the warrant, began his search, much to the admirably assumed surprise of the woman. The old harper was aroused from his slumbers on the settle, and the farmer, from the inner room, gruffly demanded what was wanted. All was to no purpose; nothing could be found of the bundle, for the heap of cold ashes on the hearth told no tales. No bundle was there, and as nothing which could possibly lead to its identification was forthcoming, the constable had no other alternative but to return to Peterwell and lay the result of his search before the baronet, who was anxiously awaiting both the bundle and its assumed thief. Great was his indignation and disgust at the complete failure of the plan and the loss of one of his best bits of tapestry.

This story as told here was heard so far back as 1825—only fifty-nine years after the event was said to have taken place—by my father, to whom it was told in his boyhood by an intelligent man, who was a servant at Peterwell in the employ of Sir Herbert Lloyd. The writer is also indebted to him for the following

story, which throws up the better side of Sir Herbert's character, and, so far as is known, has never before been printed.

"Holst with his own petar."

So far as our story has gone, we have only had what may be termed the seamy and blacker side of Sir Herbert Lloyd's character and actions; but before the power of the baronet is broken, and before we come to the fall of the great house of Peterwell, we are happily able to relate one or two true incidents which redound somewhat to his credit, and remove, be it never so little, the impression that his was a nature which had absolutely no better parts. There is no one, however bad he may be, who has not some redeeming trait, or some spot where his higher self does not hold sway. So it was in the case of Sir Herbert. He knew how to steal lands for himself, no matter what depth of mud he had to wade through ere he grasped the coveted lily; he also knew how to defend those who stole goods to relieve their poorer neighbours.

Just outside the boundaries of the Peterwell estate there lived, in a cabin by the roadside, a notorious character, known by all the countryside as *Shon British Coch*—i.e., "John of the Red Breeches"—so called from the invariable colour of his nether garments. If any man was a real character, he was. No one could tell you exactly how he eked out a living; he was the friend of all the younger men of the district, who could rely on *Shon* telling them where good ferreting was to be had, and on supplying them with ferrets of the best breed. He was also weather wise—so much so that the farmers had a faith in him which never wavered, as to the time for them to reap their corn or to stay their sickle. He was the welcome guest at the harvest home suppers of the district, where he sang with quavering voice to the tones of an ancient harp, which his fingers lovingly stringed.

Shon lived by himself; no kith or kin had he, saving always a notoriously ugly, yet withal most faithful terrier, which was never far off from its master's heels. No person of real, genuine poverty ever appealed in vain to *Shon* for relief. If he had nothing in his cabin, he would simply tell the applicant to come back again the next day, when the pressing need would invariably be met by some forthcoming dole. Over and over again had

Sir Herbert been witness of such acts of charity at the hands of *Shon British Coch*, until at last he won the tacit goodwill of the baronet, who befriended him on more than one occasion. One thing is certain, *Shon* never helped himself to other folk's goods for his own personal benefit; in other words, when he stole he stole for people poorer than himself.

One day in the late autumn, after the grain was harvested, and all barns were full to bursting, an aged woman, named Gwen John, came with tottering steps to *Shon's* cabin, to tell him she had not a bit of corn to take with her to Lampeter mill for grinding. Her lot was hard—no food, no money, no friend—and her appeal touched *Shon's* heart. He had no corn in his cabin to give her; he could but ask some wealthy neighbour for a sheaf for the old dame, so he bid her come again on the morrow.

Knowing that the barns of Llanfechan were full, and that the sound of the flails,* as they fell in measured rhythm on the threshing floor, was to be heard there daily, he determined to go and ask for a full sheaf of barley, wherewith to relieve the wants of the ancient woman. So with staff in hand, and terrier at heels, off he trudged on his mission of charity. Arriving at the house, he made known his request to the steward, but, alas! his appeal fell on dry ground, and he was answered that—"O's dim llafur yma, o's 'da ni ddim 'n hunen" ("There is no corn here, we have none ourselves"). Unknown to *Shon* and the steward, it so happened that Sir Herbert Lloyd was that day at Llanfechan, and overheard the answer given by the steward. Sir Herbert, however, thought no more of it at the time, though he felt sure that, by hook or crook, *Shon* would get the corn ere the rising of the sun next day. *Shon* was not to be beaten in his quest, and, passing through the stack-yard on his way out, saw some sheaves of barley on the ground, waiting to be garnered into the barn; so he determined to rest awhile under the trees in a neighbouring coppice, and return at night to take one of them back with him. The sun had set in golden glory, and the moon had risen ere *Shon* awoke, refreshed and invigorated, to capture his barley. No one seemed about to witness the old man taking the grain, with which, once under his arm, he made for home, there to await the poor beggar's call.

* I saw wheat being flailed on a threshing floor in Lampeter parish at Christmas, 1904.—G.E.E.

In the morning, true to his word, he was able to relieve the wants of Gwen John, who, with tears of gratitude in her eyes, straightway made for Lampeter mill, there to have the grain ground for her use.

Shon's night visit to the rick-yard at Llanfechan had been seen by the steward, who had so rudely repulsed him earlier in the day. Without losing time he laid the theft before his master, with the result that *Shon* was committed to take his trial at the next assize at Cardigan, though admitted to bail, which was readily forthcoming. The evidence to be offered by the steward was deemed conclusive, and no one thought that *Shon* had any chance of acquittal; but the old man kept his defence to himself. At the trial he pleaded not guilty, and, by way of proof, submitted that there was no corn to take at Llanfechan, for had not the steward told him so?

This the steward straightway denied, further adding that he had not seen *Shon* before his night's visit to the yard. Here was conflicting evidence, what was the jury to do? All of them knew *Shon*; and, truth to tell, all of them stood somewhat in awe of him. He was their weather prophet, their ferret breeder, their minstrel, their general handy man. On the other side, it was certain he had told Gwen John, when she first called on him for some corn, that he then had none, and that on the following morning he had been able to relieve her wants.

Unexpectedly another witness was forthcoming, and, to the surprise of all in court, Sir Herbert Lloyd, Bart., M.P., desired to give evidence. The judge balanced the heavy tortoise-shell rimmed glasses on his nose, and re-adjusted his wig; the jury, with studious politeness, returned the courtly bow made to them by the baronet as he entered the witness box, and the Llanfechan steward felt that now the cause was his. To the profound astonishment, however, of all present, this time Sir Herbert, the "Avaricious," the "Land Thief," the "Oppressor of the Poor," was on the side of the accused man, and simply related how he had heard the steward say to *Shon British Coch*, "There is no corn here, we have none ourselves," and his respect for the steward was such that he could not for one moment doubt that he had followed his invariable custom on this occasion of telling the truth; therefore, if there was then no corn at Llanfechan, it stood to reason that *Shon* could not have taken any away. With a gleam of satisfaction in his eyes, expressive

of the words, "That's one for you all," and with another profound obeisance to judge and jury, Sir Herbert resumed his seat with the other county magnates.

"Not guilty," immediately said the foreman of the jury, who did not find it necessary to leave their box; "Not guilty," said the spectacled judge; "Not guilty," said *Shon*, as his red breeches disappeared from the dock!

"Take a week's wages and go now," thundered the master of Llanfechan to his cold-hearted and lying steward; and, said Sir Herbert, "Call round to-morrow at Peterwell, *Shon*, for a pipkin of harvest ale."

Its Fall.

"When the cat's away, the mice will play."

THIS act of Sir Herbert, in giving evidence in favour of *Shon British Coch*, was so much appreciated by his tenants and others, that for the last two or three years of his life he never could enter Lampeter, much less drive or walk through its quaint, narrow streets, without their being practically lined by the inhabitants, who stood, caps in hand, and touching their forelocks, whilst the Peterwell baronet passed through the ranks. My father, who has had this scene described to him by an eye-witness of it, said that words would probably fail accurately to record it, so profound was the outward obeisance, so servile was the reception. There the old men, and the young ones, too, stood waiting the passing by of the master of Peterwell. Now it would be in his lumbering travelling coach, in which he performed his journeys to and from St. Stephen's; again it would be in early morning, as he walked abroad to give eye to his numerous possessions; or perchance, rare and welcome sight then as now to country yokels, he would be seen in pink, on his high-bred hunter, about to join the hounds. Think what such a scene would be like: no pavements then such as we are accustomed to tread, but cobbled paths, described once to the writer, by an elderly dame, as "baked kidneys"—paths which have long since gone out of fashion, but samples of which may still be seen in paved courts in various parts of the county. Like thatching, and flailing, and sickle reaping, the art of putting down a cobble path is fast becoming a lost one. Neither had the roadway any

of that smooth surface to which we are more or less accustomed to-day. It can best be described as a system of small earth waves, one following the other in orderly fashion, so that transit in a lumbering, springless coach, without rubber tyres, was far from being a pleasant experience. Old-time Lampeter had numerous specimens of black-and-white houses, with over-hanging eaves, quaint gables, and dormer windows—their roofs were either of tiles or thatch, warm in winter and cool in summer. Down-spouts to carry off the rain were the exception and not the rule; and the glazing was of that peculiar “bottle-bottom” glass, of which we fancy one specimen, bearing the name “Lloyd,” may yet be seen in private hands in Lampeter. The posting inns were often the rendezvous of Sir Herbert Lloyd, where he would meet the mail coaches on their arrival, about twice weekly. At such times these inn yards were gay and lively places; in winter the benumbed passengers called loudly for hot coffee and posset, for spiced ale, and for punch—that beverage loved of all old coachmen, in which the five ingredients of spirit, water (not too much), sugar, lemon juice, and spices, held sway. The guard would bring the latest news from far-off town, the driver would chatter of incidents on the road, and the passengers would stare at the native women in their quaint hats.

The vicarage of that day stood at the lower end of the road leading to the church, and on the left side, opposite the present school buildings. Between the house and the road was a neat and well-kept garden, with its path lined on one side with a row of gooseberry bushes, while the other side was allotted to some old-fashioned flowers, simples, and herbs. The house, known for long, from its situation at the foot of the hill, as “Penrhiw,” was a straw-thatched, white-washed building, quaint with picturesque gables.

There was no college then to call for their attention, and it was not for more than sixty years afterwards that the old town hall was erected (1818) by Mr. Hart Davis, who had acquired Peterwell and its appurtenances by purchase from Colonel Bailey Wallis, son of Mr. Albany Wallis, a London attorney (p. 102).

So surely as the afternoon's shadow lengthened on the sundial in Lampeter churchyard did Sir Herbert Lloyd's gambling and betting propensities increase, more especially during the last two years of his life. These mad passions grew upon him; night after night the magnificent hall of Peterwell was the

scene of drunken orgies. Was it to be wondered at, then, that "Ichabod" was being written on the walls of stately Peterwell? Slowly, but surely, Nemesis was overtaking Sir Herbert, who, playing propriety one Sunday by attending divine service in Lampeter church, heard the death knell of an immoral man's life rung in a sermon preached by the vicar from those terribly true words—"Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap." It was too late, however, to be of any practical use; Sir Herbert was too far gone to benefit by the old man's utterances—to the flesh the baronet had sown, and from the flesh was he now reaping corruption. The very walls of Peterwell were cursing him; had they not amongst their stones some from ill-fated Maesyfelin?

Sir Herbert's frequent visits to London were never regretted by the servants at Peterwell; nor, if truth must be told, were the inhabitants of Lampeter ever sorry when his periodical absences came round. For a time the eye of the thieving hawk was blinked, and they felt that they could go in peace without being watched by the tyrant, who was ever ready to bring down the whip on their shoulders, and to acquire possession of any coveted Naboth's vineyard. One day, about the end of July, 1769, the great travelling coach was drawn up before the Peterwell mansion to receive its lord and master, and by easy stages convey him to the "Black Bull" in Holborn. Ostensibly Sir Herbert was going to London on Parliamentary business; really he was due there to take part in a more than usually riotous and blackguardly meeting of a gambling club, of which he was one of the most prominent and knavish members.

Little did his servants think, as they heard the wheels of the heavy vehicle crunch over the gravel and pass through the gates, that it took the baronet away for the last time, never to return alive to Peterwell, and that ere many weeks were over, Lampeter was to be witness of such a scene as never before nor since has taken place within its sedate and orderly borders.

A knave when tried on honesty's plain rule,
 And when by that of reason a mere fool;
 The world's best comfort was, his doom was passed;
 Die when he might, he must be damned at last.—COWPER.

THE heavy travelling coach, with the coat of arms of Sir Herbert Lloyd, Bart., emblazoned in heraldic colours on its panels, duly

arrived in Holborn, and deposited its lord and owner in the yard of the "Black Bull," the only other occupant being his trusty valet, who carefully guarded the small leather case containing the inevitable brace of loaded pistols, without which Sir Herbert never travelled afar. Having taken up his quarters, and made all the post boys, hostlers, and servants the richer for his coming, Sir Herbert started off for his "Club," a gambling den situated in the adjacent neighbourhood of Brooke Street, close by the house where Chatterton, the boy poet of Bristol, died of starvation on the 25th August, 1770, just a year after the events treated of in this chapter. At the time of which we write this was one of the lowest purlieus in London, the resort of all that infamy and vice from which the district is but slowly recovering itself—an improvement due in no small measure to the heroic labours and Christian work of the late Rev. Father Mackonochie and the staff of St. Alban's Church. Night after night, year in and year out, all the devilry of the town held its sway, and many a dark and foul deed here enacted was never brought to light. The house to which Sir Herbert wended his steps was one that no casual passer by would notice. Having given the pre-arranged signal, three quick knocks and two slow ones, on the rusty knocker, shaped like a lion's face with a heavy ring in its jaws, the baronet was duly admitted by a diminutive and somewhat precocious boy, whose great value to the proprietor of the den was that he had an unfailing knowledge of every member. So much was this the case that no stranger had ever been known to have succeeded in gaining admission. Round an ordinary deal table, over which was suspended a ring of iron, studded with guttering candles, the grease from them dropping in little hillocks on the table, sat some half-dozen men, two being peers of the realm, one an official of subordinate position in the government, and the others "men of the town." They were evidently awaiting the arrival of Sir Herbert, whose entrance was greeted with an approval of "Hail fellow, well met!" Leisurely divesting his portly frame of the Welsh homespun cloth cloak in which it was clothed, he took a vacant stool, and play soon began. Everybody provided his own dice, and for a time all went pleasantly and smoothly. Soon, however, disputes arose, fierce and fiercer waxed the quarrelling, higher and higher rose the oaths and voices, all shouting at once. Sir Herbert was winning, by fair means (if fair there be in gambling) or by foul,

and ere the players dispersed he had won more than all the rest. Elated by his successes he returned to the inn, just as the dawn of the August day was breaking, there to sleep off the excitement, and prepare himself for another spell on the morrow. Though drink of various kinds was freely supplied in the club, Sir Herbert knew better than to partake of it too freely, for deep potions of liquor are not conducive to steady hands and clear brains.

Several nights running did the baronet take his place at the gaming table, only to find that the "luck" of the first night was gradually forsaking him; the higher he staked and played, the greater was the sum he lost. On the night of the 17th of August, the play had become more than usually venturesome, and Sir Herbert was heavily hit by his losses. What was he to do? As he tossed himself down on the four-poster bed in his rooms at the "Black Bull," hoping that sleep would come to him, he resolved that on the following night, the last of that season's gathering of the club, he would stake higher than ever before, for surely it would not be his lot always to lose! Already his losses amounted to several thousands of pounds, for which he had given his I.O.U., though how and when he was to discharge his "debt of honour" (save the words) he knew not.

The morning of the 18th of August, 1769—that fateful day for Sir Herbert—broke clear and bright; even London, though not then so smoke-grimed and dirty as to-day, rejoiced in the sun, and all nature seemed to laugh and sing, so brilliant was its glory. Sir Herbert slept late, nor did he awake until his valet came to rouse him, and to bring him his letters, which had come in by the mail coach that morning; amongst them one from his steward at Peterwell, telling him that the excellent crops of grain on *Cae Shon Philip* and the adjoining fields in the vale of Teify had been utterly swept away by a terrible and unexpected flood, supposed to have been occasioned by the bursting of a storm cloud in the neighbourhood of Maesyfelin, causing River Dulas to empty itself like a deluge into the Teify. Moreover—misfortune, as is usually the case, did not come singly—his pet hunter had cut himself so fearfully by running up against the heavy stakes with which Sir Herbert had guarded *Cae Shon Philip*, that the steward feared he would have to shoot him. All seemed as dark to Sir Herbert as it was bright outside; his corn gone, his hunter gone, his money gone. He had

little or no appetite for breakfast that morning, and, to try and relieve his feelings, he walked briskly down to St. Stephen's to see what was going on there. Most of his personal friends had "tied," and betaken themselves to their grouse moors. All seemed against him; so he strolled away to Hyde Park, there to while away the rest of the day. He wandered aimlessly about till it was far spent, his conscience—not yet quite silent—telling him in no measured tones he was doing wrong. For a time it seemed as if Sir Herbert's better nature would, after all, assert itself, and allow him to return to Peterwell without once again going to the club. As ill fate would have it, as he was wending his way along Piccadilly, on his road to the "Black Bull," he met one of his boon companions, to whom he owed a large portion of that "debt of honour" which was so troubling him. Nothing would do but that Sir Herbert must go and dine with him, and then walk down to Brooke Street for the final evening's play.

His fate was sealed—there was no escape for Sir Herbert, who readily consented to accept his friend's invitation. After dinner the two strolled down to Holborn, to allow of Sir Herbert's calling at his inn, nominally to arrange with his valet about the time of starting on the return journey to Wales; really, to put his brace of pistols in his pocket, in case of need, for Sir Herbert scented a row. Arrived in Brooke Street, play proceeded with heavily increased stakes, and "luck" was dead against Sir Herbert. About two o'clock in the morning, it is said that he found himself to be a loser of some £7,000, with little or no ready cash to meet his creditors, and with but small chance of immediately raising any, now that his grain had been swept away by the flood. What could he do? To run away, if he could, would be a cowardly act; to break off playing would be to cut the ground from under his feet, so far as any further chance of recouping himself was concerned. On the plea of seeking a little fresh air, he walked out to the small garden at the rear of the house. Nothing wrong was then suspected; but, as he did not return with the first streak of the dawn, his companions began to feel anxious about him, and they went out in search of him.

Alas, how changed! Expressive of his mind,
His eyes are sunk, arms folded, head reclined;

Those awful syllables, hell, death, and sin,
 Though whispered, plainly tell what works within;
 That conscience there performs her proper part,
 And writes a doomsday sentence on his heart;
 Forsaking, and forsaken of all friends,
 He now perceives where earthly pleasure ends;
 Hard task ! for one who lately knew no care,
 And harder still as learnt beneath despair.—COWPER.

SIR Herbert's companions had not long to search for him ; there, on the garden seat, with face upturned to the cold grey morning sky, lay his body, shot through the temples by his own hand, from which had dropped one of the brace of pistols which he had brought with him from the inn. The gamblers were horrified, and, for a while, stunned by the sight. They were not long, however, before they realised the necessity of taking some steps to make known the matter. First of all they removed every trace of gambling and of play in the parlour, to which they carried the dead body, and placed it on the deal table, with the pistols and case by its side. Leaving the boy to watch it, and with strict injunctions to admit no one until his return, the owner of the "den" speedily made his way to the "Black Bull," and, having awakened Sir Herbert's valet, told him what had happened, taking care so to represent matters as to make it appear that death had been accidentally caused whilst Sir Herbert was cleaning one of his pistols. The reason for this was apparent ; a verdict of *felo de se* would at once preclude the body from Christian burial, and, further, it would draw very undesirable attention to the house and its character.

Accompanied by the valet, who hastily secured Sir Herbert's writing case and papers, the owner of the Brooke Street "den" proceeded to the parish offices, where, after some time spent in thoroughly arousing the old watchman, they reported the accidental death of a member of Parliament in the garden of the house in Brooke Street, where he had been staying on a short visit, and requested that the necessary inquest might be held without delay, as the body had to be removed forthwith to Wales for burial.

The coroner having been notified of the death, and of the rank and station of the deceased baronet, readily consented to hold the inquest that afternoon, more especially as he had also received a visit the same morning from a tall, closely-veiled lady, the "sister" of Sir Herbert, who had then paid him in double the usual fee, so as to expedite matters.

A jury of twelve men good and true was empanelled, and, having viewed the body, inspected the discharged pistol, and seen the spot in the garden where the "accident" occurred, with the dirty cleaning rags Sir Herbert had been using lying on the seat, the evidence of his friend, the master of the house, was taken. He reported how he had asked Sir Herbert to come and spend a day or two with him; how, after a walk in Hyde Park, and a call at his inn at Holborn to inform his valet where he was going, and to be ready to start for Peterwell on the following day, Sir Herbert had come to his house, bringing with him his pistol case and his writing portfolio. Having supped, they had sat talking in the garden, the night being gratefully cool after the prostrating heat of the day, and Sir Herbert had employed himself in cleaning his pistols preparatory to his long journey home. Leaving him at the work for a while, the master had gone into the house to shut it up and to send his page to bed, when he heard the report of a pistol, and, fearing what had happened, he and the boy had rushed into the garden, only to find Sir Herbert's body lying dead on the seat, with the cleaned pistol by its side. This evidence was confirmed by the page boy in all details; and Sir Herbert's "sister," appeared to be deeply affected, gave evidence that when Sir Herbert had called upon her the previous afternoon, on his return from St. Stephen's, he had been in his usual good spirits, and was then on his way to spend the night with an old friend in Brooke Street.

With such evidence before them, the jury had no difficulty whatever in returning the needed verdict of "Accidental Death," which was accordingly done. So soon as the formal proceedings were over, the "sister" generously presented the twelve jurymen with a crown apiece, and the page boy with half a guinea, in recognition of their valued services. Meanwhile, Sir Herbert's trusty valet and coachman had been making arrangements for the necessary conveyance of their master's body to Peterwell. They decided that it would be best to excite no attention whatever on the road, and with this end in view they had the body enclosed in a plain and light elm shell, which they further put into a strong, oblong deal box, so as to resemble, as much as possible, a case of valuable furniture being carefully conveyed on the top of the heavy travelling coach to Peterwell. In all the arrangements they were assisted by the "sister," whose

purse was freely placed at their disposal, and who was anxious to do all that lay in her power for one who had been most generous to her. By means of prompt and liberal cash payments to the undertaker and the carpenter, the body was coffined, and all made ready to start on the homeward journey on the day after the inquest.

At an early hour, Sir Herbert's coach with its four horses was brought round from the "Black Bull" to the wide old-fashioned garden gate in Brooke Street, where the undertaker and his men were in waiting to hoist the case on the top. Here, carefully covered up with rugs and canvas, the coffin in its case was safely secured for the long journey down to Peterwell. So effectually was it disguised by its coverings, that it entirely escaped undue observation, more especially as it bore large labels enjoining "great care" for the "valuable furniture." Thus did Sir Herbert Lloyd, Baronet, journey to the home of his ancestors—literally from the gambling den to the grave!

In what a terrible way, and how speedily, too, had those results of an evil life come to him, which had been so graphically pointed out by the vicar of Lampeter, on that last occasion when Sir Herbert had been a worshipper in the old church. Verily, verily,

The Mind, that broods o'er guilty woes,
Is like the Scorpion girt by fire,
In circle narrowing as it glows,
The flames around their captive close,
Till inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourish'd for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain:
So do the dark in soul expire,
Or live like Scorpion girt by fire;
So writhes the mind Remorse hath riven,
Unfit for earth, undoom'd for heaven,
Darkness above, despair beneath,
Around it flame, within it death!

At Oxford, the valet decided to proceed in advance of the coach, so as to announce the death of Sir Herbert, and to prepare for his burial. He therefore procured a fast travelling chaise, and, by means of relays of good horses used to the road, was able to reach Peterwell a few hours before the coach, and to

order the carpenters on the estate to make ready a heavy oak coffin, covered with black cloth, in which to place the shell containing the body. Despite, however, the precautions of these two devoted servants, the unexpected was to happen before Sir Herbert's body could rest quietly in the vault.

Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.—POPE.

THE sudden arrival of Sir Herbert's valet at Peterwell, and that, too, in a travelling chaise never before seen in the district, told his tenantry and neighbours that something unusual was the matter, and before long the news spread far and wide that the master of, Peterwell had been killed in London, and that his body was being brought home for burial in Lampeter church.

However great was the desire for keeping the matter quiet, the very fact that a large and expensive coffin was being made in the workshop by the Peterwell carpenter and his men was sufficient to set all tongues wagging, and to excite the residents to be on the watch for the arrival of the body. In this they were grievously disappointed, being out-manœuvred by the diplomacy of the valet, who announced that the coffin must be finished by such an hour so as to meet the stage coach, on which the body was being brought down. Moreover, the mounted tenantry were to arrange to meet at Peterwell when the coffin was ready, to accompany it to Llandovery, and, in solemn state, bring the body thence to Lampeter. Much preparation was being made to carry out these arrangements, without the valet saying a word to anyone of what he and the coachman had really decided on doing—namely, to avoid going through Llandovery at all, but, by taking a quiet cross-country road, bring round the coach and its case of "furniture" to Peterwell, so timing the journey as to arrive at the house a little after one o'clock on the early morning of the day the coffin was to be sent after dinner with the tenantry to Llandovery.

Having seen that all was safe, and the servants asleep, the valet walked quietly off to meet the coach with its precious burden at a pre-arranged spot; and so well were their plans carried out as to time, that, as the valet came walking up one way, the coachman was slowly driving along from the other

direction. Before many minutes had elapsed, the driver brought the coach safely into the courtyard at Peterwell, and got his tired team into the stable. By the light of the moon, the valet soon divested the deal case of its coverings and wrappings, and thoughtfully removed the prominent labels, thus leaving the case on the roof of the coach ready for the men to lift down, so soon as they arrived in the morning.

Great was the astonishment of the carpenter and his gang, when they came to their work, to find that the body had come before it was expected. No time was lost in lowering the case, and in taking out the shell containing the body, which was at once carried into the arras-hung hall, from which all visitors and spectators were excluded.

At noon, when the coffin was ready for its supposed transit to Llandovery, it was taken instead into the hall, the unopened elm shell reverently placed in it, and the lid firmly screwed down. By this time the tenantry had gathered on the lawn, only to find that the rumours they had heard as they came along the roads to Peterwell were true, and that the body had arrived overnight, and that, too, on Sir Herbert's own travelling coach. No one seemed to have heard it pass their farms and houses, though, as it turned out afterwards, the widow of *Shon Philip* had been aroused from her sleep by a noise, and, looking out of her cottage window, had just dimly seen the heavily-laden coach jolting over one of the large stones which Sir Herbert had placed outside the hedge of *Cae Shon Philip*, jolting with such force as to cause the coach and its case to totter visibly ere the horses could right themselves.

The tenantry being outside, and naturally curious to hear and see something, it was decided to admit them in single file, to pass through the hall, and so see the coffin which contained all that could die of Sir Herbert Lloyd. The steward, assisted by the valet and coachman, soon marshalled the now numerous retinue, which quietly and slowly began to pass through the hall and by the coffin—in at one door, out at the other, into the large kitchen, where ample refreshments were served. At the head of the coffin stood the valet and coachman, carefully watching that no one—even had he wanted—laid hands upon it. All at length had passed through—men, women, and children—a curious procession, the last to enter being the two bailiffs, who had oft-times served writs on Sir Herbert, with the unusual experience

of being made to swallow them ere they left his présence. This time there was no living lion to fear; they had come to do their last unexpected duty—that of serving a writ for debt on the dead body, which they did by laying the well-known “bit of blue paper” on the coffin lid, and then firmly declining to budge from the side of the coffin. There they were, and there they were ordered to stay and to watch, both day and night, so as to prevent the body being removed for burial before the satisfaction demanded on the writ was forthcoming. When one bailiff went out for refreshments or sleep, the other remained on guard. Such a scene as this death chamber then presented—the black coffin with the blue paper writ on its lid, the arras-hung walls, the dim light, the bailiffs on watch—was one worthy the caustic pencilling of Hogarth!

What was to be done? It seemed as if the valet and coachman had been at last outwitted, despite the unremitting care and attention to their deceased master. Certain was it they could not remove the body for burial, without first getting rid of the bailiffs, nor had they any intention whatever—had it been possible—of seeing their master’s debt paid. Day after day passed on, until the second of September had come, when it was getting absolutely necessary that the body should be buried. The Peterwell vault had been opened and made ready, so as to place Sir Herbert’s coffin by the side of his first wife, that English lady, Miss Bragge, who had been buried in it on the 30th March, 1743.

The valet and coachman, with the connivance of the vicar, had another card to play. How they successfully played it, and in turn outwitted the two bailiffs, must now be told.

The busy heralds hang the sable scene
With mournful 'scutcheons, and dim lamps between;
Proclaim his titles to the crowd around,
But he that wore them moves not at the sound;
The coronet, placed idly at his head,
Adds nothing now to the degraded dead,
And even the star, that glitters on the bier,
Can only say—Nobility lies here.

ON the evening of the second of September, 1769, three men were seated in close converse in the late Sir Herbert’s room. They talked in low tones, so as not to be overheard by the bailiffs in the adjacent hall, though, truth to tell, both of them

were already under the influence of that strong *curw* for which the Peterwell cellars were so noted. These three faithful men, who determined, at all costs, to bury the body of Sir Herbert Lloyd before another twenty-four hours had elapsed, were the Rev. William Williams, vicar of Lampeter, the valet, and the coachman—the latter of whom was mainly instrumental in carrying out the tactics he had devised. At that period total abstinence—nay, moderate drinking of intoxicants—was almost unknown, and complete heavy drunkenness, so that a man was entirely unable to be cognisant of his surroundings for several hours, was a matter of ordinary and unnoticed occurrence.

This being so, the coachman felt that the only plan open to them to bury the body was freely and continuously to serve out *curw* to the bailiffs, that they should be rendered totally incapable of noticing anything that went on. Moreover, there was on the estate an aged and well-trusted retainer, who in his younger days had been butler at Peterwell; he knew exactly how to drug *curw*, so as to send the drinker into a heavy slumber, which should last for many hours. He was duly summoned to appear at the mansion early on the following morning, and there and then installed cellarer, with strict instructions only to serve out for the bailiffs' use the *curw* from one certain barrel. With a knowing wink to the coachman, he took the keys, and refused admission to the cellar to all comers. With his own hand he plied the bailiffs with tankard after tankard full; they were only too pleased with such polite attention to their "wants," with the result that before long they had passed through the noisy state of drunkenness to that soddened calm of deep sleep, from which no amount of noise and clamour would wake them for many hours. Being no longer responsible for their actions, stalwart arms soon carried the sleeping bailiffs and their precious "bit of blue paper" to the steward's private room, in which they were laid on the floor on two straw palliasses, their boots and hats removed, and the lock turned on them, the key being safely transferred to the coachman's pocket.

Meanwhile the vicar had been making final arrangements for the funeral, which was to take place that night, whilst the bailiffs soundly slumbered in Peterwell. All the tenantry and neighbours were soon acquainted with the arrangements; from mouth to mouth the words were carried—*Every man to bring a torch*. By ten o'clock the road from Peterwell to the parish

church was lined, at orderly distances the one from the other, by farmers and others, everyone with his torch ready to light up at the given signal. Inside the mansion all was activity and quiet bustle. The heavy coffin was closely guarded by ten of the strongest young workmen on the estate, who were to act as bearers, and carry it out to the ancient bier which stood at the entrance, at the foot of the steps of polished Portland stone. As the hour of eleven struck by the clock in the hall—that very clock which was exhibited at St. David's College in 1878, on the occasion of the annual meeting of the Cambrian Archæological Association—the coffin was slowly carried out, and placed on the bier. What a scene! The mansion, with its numerous windows all closely blinded; the flower garden on the roof; the artificial water on each side of the avenue, down which the procession passed, through the rows of lighted torches; the surpliced vicar at the head, supported on either side by the steward and the valet; and the ever-increasing number of mourners behind, as the torch bearers, two by two, quietly fell into the ranks after the coffin had passed along.

Thus did Sir Herbert Lloyd, Baronet, leave his home for the last time, in that still September month, 'midst nature's subtle signs that tell of summer bidding gentle adieu, whilst autumn, her sadder sister, stands at the door. How still it all was! the warm air fragrant with many a sunny scent, the hedges clothed with feathery corn-spurry, spreading plantains, golden-flowered silverweed, little scarlet pimpernels, and a few blue speedwells still flourishing along their borders, whilst the bottoms were rank with tall grass and nettles, a few ragged-robins and St. John's-worts, and great thistles frothing over in feathery foam.

On the procession went till it came to the Lampeter street, crowded with men in homespun clothes and women with wintles and tall hats, passed the spot where, but a few years before, George Whitfield had so frequently preached—it is said that Sir Herbert himself had induced him to come—passed the ancient glebe house at the corner to the church, on to the lych gate, under the walls of which issued a clear spring of living waters, which trickled down, murmuring low, along their gravelly course—but not before many an afflicted one had applied a bath to their eyes, for the curative properties of "*dwr llygaid*" were known to all the countryside.

Now was heard the voice of Vicar Williams beginning the

finest and most solemn of all the Christian offices, that for the Burial of the Dead—" *Myfi yw'r adgyfodiad a'r bywyd, medd yr Arglwydd.*"

The old church of St. Peter, lit with candles in candelabrum and sconces, was crowded with mourners and silent spectators, and the service proceeded until the "committal," when the bearers removed the coffin and placed it in the Peterwell vault on the north side of the chancel. Here the last words were said, and Sir Herbert's body was at length secure from further molestation, where it could with impunity defy all earthly authorities to follow it any further, for no law exists which can legalise the exhumation of a dead body for debt.

All was over, the crowds of wonder-stricken folks dispersed, and in his little vestry might be seen the vicar. Reverently and with dignity he is raising the heavy lid of the parish chest, wherein he kept the sacred vessels, still used in the parish church, with the inscription,

The gift of Mrs. Lloyd of Peterwell, 1751,

and the all-important register book. This he lifts out and places open before him on the table, and on its page he inscribes this entry of burial:—

1769, Burd. 7ber., ye 3d. Sir Herbert Lloyd, Bart.

He has preserved to posterity the all-important fact that in the seventh month of the year (March was then reckoned as the first month) there had been buried in his church the body of Peterwell's master. The volume is replaced, the chest is locked, the candle extinguished, and the vicar seeks repose.

Early on the morning after the interment the bailiffs awoke from their drunken stupor, and, to their horror and astonishment, found that the body had disappeared. Hearing in the kitchen that the corpse had only just been taken out and removed into Caermarthenshire for burial, horses were immediately saddled, and the bailiffs sent galloping away over some of the Caermarthenshire hills in search of the dead baronet. Too late, too late; in life they had feared him, and in death he had duped them.

And now that Sir Herbert is both dead and buried, we must obey the eternal truth in the behest, *De mortuis nil nisi bonum*. That he had some good points this story has already told. Let

it not go unrecorded that, when appealed to, he had subscribed to the rebuilding of the tower of Cardigan parish church in 1740:—*Herb. Lloyd, Esq., Vailallt, £2 2s.*

Let it also be credited to his memory that it is preserved in legend how he went now and again to listen to the preaching of Daniel Rowland at Llangeitho, whose trenchant words may have brought him to see the truths of that religion, the actual teachings of which he was not, however, prepared to put into practice.

So fell the great house of Peterwell, as foreboded by those who witnessed the rearing of its magnificent mansion, and as preserved by local traditions; for did not its walls contain the elements of doom in the accursed stones from Maesyfelin's detested hall?

Nettle and ivy, weed and wall flower, rank,
Matted and massed together; hillocks heaped
On what were chambers, and crush'd columns strewn
In fragments; chok'd up vaults, and frescoes steep'd
In subterranean damps, where the owl peeps,
Deeming it midnight. Thus the mighty fall.

* *

Owing to the Lampeter parish church having been rebuilt on a slightly altered site to that on which the old church stood, the Peterwell vault, in which Sir Herbert Lloyd lies buried, is now outside the walls, and not, as formerly, in the chancel. It has been disturbed more than once since the baronet's interment. When the old church was taken down, the vault was opened, and some bones, it is said, were taken out, and carried in a girl's apron, to a hiding place in the town. They were found, years afterwards, in the loft of a house, the site of which is now occupied by the "Castle Hotel."

More recently, too, the vault was accidentally opened when a grave adjacent to it was being dug. By the aid of a lighted taper let down into it, some of the coffins were distinctly visible, the tattered black cloth with which they were originally covered being seen fluttering below the opening.

Is Sir Herbert's body destined never to find repose?

* *

This story, when first published in 1900, was the means of bringing to the author's notice several letters, written by Sir

Herbert Lloyd, Bart., M.P., in the years 1757 to 1768, and addressed to his kinsman, John Johnes, Esq., of Dolau Cothi, where they are still preserved, and where he recently saw and copied them, by the kind offices and gracious permission of Mr. Johnes's great grand-daughters, Mrs. Johnes and Lady Hills-Johnes. Sir Herbert Lloyd evidently deemed it well to keep on the most friendly terms with Mr. Johnes, as is proved by the warmth of the letters. They throw much light on the doings of Dolau Cothi and Peterwell in the middle of the eighteenth century—dealing with election meetings, taking “the waters” at Bath and Tunbridge Wells, and other matters. They are here printed as copied from the originals. The first is Sir Herbert Lloyd's version of an interview with his solicitor, which could not have been a pleasant one for either party; the second is the solicitor's account of the same meeting, fortunately also preserved with the other papers.

Dear Sir,

I Have not Heard from Bowen yet which surprizes me much. Mr. Skyrme Has been Here & has used me very Ill, so yt. I am Determined to Have nothing to say to such a villain, therefore beg to see you Here to-morrow on Business of Great Consequence to me & you.

I beg to Know whether you Did talk with yr. Brother abt. Lewis of Llanerchiron's money for I must Have 'em. More of yt. to-morrow when I see you, which I beg you will not faill Doing & you will ever oblige Dr. Cozen, yrs. most affectly.

Herbt. Lloyd

Peterwell

8ber 16th, 1757.

To John Johnes Esq

Dolicothy.

Llawhaden.

Dear Sir,

The Great Man of Peterwell wrote to a friend of mine to secure him £5000 on his estate, which sum has been kept dead two months for him, and the writings sent down to be executed; he now pretends that he does not want the money as he can procure it by other means.

The above Ill usage of a friend added to the discovery I made having neither honour or honesty in him determined me to have

nothing more to say to any of his affairs, and the first Ill word he Gave me, I returned and told him he deserved to be kicked, in which warmth we parted, being fully determined not too see him again.

I trouble you with this well knowing his Scandalous Tongue, which has already abused you and your family to me, so he may take the same Liberty of me to you.

There was one particular he mentioned about the Agreement he and you signed which you are the best Judge of; he pretends that I drew him in to sign it being your friend, and not his.

I'll refer it to you whether I did not Act the part of an Impartial person, leaning to neither side more than what Justice should induce me to do.

You may depend on my behaving with the greatest Justice to your affairs.

I am, Sir,
Your most obliged Hble. Servt.,
H. Skyrme.

being not well
I am obliged to
dictate to
another.

October 17th, 1757.
To John Johnes, Esq.
Dolacothy.

* *

Sir Herbert Lloyd was member for the Cardigan boroughs in the first Parliament of George III., 1761—1768; and John Pugh Pryse, Esq., of Gogerddan, the county member with the same Parliament.

Two letters referring to the election of 1761 are extant amongst those written by Sir Herbert. They show how keen was the interest taken in the election of 1761.

Dear Sir,

I trust you will oblige me in Honouring me with yr. Company at Cardigan on Friday night as Mr. Pryse's meeting is fixed for the following Day, the 22d, to resolve on a proper Candidate for the County of Cardigan at the next Election.

Mr. Johnes yr. Bror. most certainly will attend the meeting and I hope call on you on Thursday on his way to Llanerchiron.

*What our Resolutions are as to Elections will be much Better told
you by Mr. Johnes than by*

*Dear Cousin,
Yr. Affectionate as well as Devoted Kinsman,
Herbt. Lloyd.*

Newtown, August [? April] 17th, 1761.

*To John Johnes, Esq.
at Dolecothy.*

Evidently Mr. Johnes was not able to reply to Sir Herbert's letter so quickly as the writer expected, for a few days after he pens the following note:—

Dear Sir,

*I am extremely uneasy at not Hearing from you least you
will not be at Cardigan with me to-morrow as the Election will be
on Thursday next and Hope you will Call here & Go Down with
us tomorrow.*

*I am, Dear Sir,
Yrs. most affectly,
Herbert Lloyd.*

*Tuesday morning—
To John Johnes, Esq.*

* *

County houses and families, such as Dolau Cothi and Peterwell, often shared a London weekly paper between them; hence this allusion to the *London Chronicle*. The writer of the next letter, Thomas Davies, was none other than the bookseller and news-vendor of that name, who, in his shop in Russell Street, Covent Garden, in the year 1763, had the honour of introducing Boswell to Dr. Johnson. He was a man of good understanding and talents, with the advantage of a liberal education. To Davies, says Mr. Leslie Stephen, "Dr. Johnson was uniformly kind in serious matters, and two letters written in his last illness show his gratitude for attentions received from Davies and his wife."

To Sir Herbert Lloyd Bart.

Sir

*The "London Chronicle" which was sent to Dolecothy was
always charged to you, and paid by you. It was sent June 12,*

1764, and continued to ye 12 December, 1765. The charge in my books is £2 18 6.

I am Sir,
Your most Obedient
humble Servant,
Thomas Davies.

London,
Saturday, Nov. 15th, 1766.

On the same page, at the foot of this letter, Sir Herbert Lloyd writes:—

Dear Sir,
Please to pay the above sum of £2 18 6 to Mr. Watkin Lloyd, and this receipt will be a proper Discharge from
My Dear Sir,
Yrs. most affectly,
Herbt. Lloyd.

* *

Sir Herbert did not enjoy the best of health in the later years of his life; he occasionally stayed at Tunbridge Wells or Bath, whence he was in the habit of writing chatty, gossiping letters to Mr. Johnes.

Dear Sir,
Your most obliging favour Dated the 12th inst. reached me Here and thank you most Heartily for it. Give me leave to Congratulate yr. Lady & you on yr. Safe return to Dolicothy, & on yr. once more Quitting a military Life, & such a one that every thinking man that Has a Family would Dispise, & Happy I am in the thoughts of Having you continue my neighbour, and Let me, Dr. Jack assure you of the Desire I Have of yr. Friendship and esteem; and yt. It will always Give me Great Pleasure to Oblige or serve you to the utmost of my power.—I have now been Here one month, for the Benefit of my health, and I thank God that I came Here, where I have recd. more Benefit than I can by words express, not only to the surprize of my acquaintances here, but to my own Great astonishment, & am now Better in Health than I have been these Ten years Last past, & hope soon to Convince you what an appetite I have as I intend soon for Wales for a few Weeks, & will Do myself the Honour of Dining with you in my way Home.

David Williams, the Attorney of Caermarthen (who lives with

me) & came very ill here 3 weeks ago is Greatly recovered & out of Danger now & will return with me to Wales.

Mr. Morgan & Lady are likewise here at the Wells, Mr. Morgan is Better, so that you find these waters well agree with our Welsh Constitutions.

At last Mr. Adams Has wrote me word that he is Quitting the Malitia, & it had been better for him had he Done it sooner, when I so very earnestly pressed him to it. But such are my [?] Folks, that they will do nothing but what they please. With all Due Respects to Cozen Johnes & you.

Believe me

Most affectly. & Sincerely Yrs

Herbt. Lloyd.

Tunbridge Wells

August the 30th 1761.

The letter is addressed

To John Johnes Esq.

Dolecothy, South Wales.

Landoverly Bag,

and is franked on the left hand corner,

H. Free Lloyd—

Bath, in the middle of the eighteenth century, was a favourite resort for invalids from South Wales; hence it was but natural that Sir Herbert Lloyd should betake himself there, to join the gay and fashionable crowd, which found *these waters of great service* to their complaints, real and imaginary.

Dear Sir

Yr Letter Dated ye 14th Inst. went to London, & returned not Till yesterday which Is the reason of yr. not sooner receiving my answer. Had you enquired at Lampeter You would Have found that my Residence has been here near one month for the Benefit of these waters, which have been of great service to me.

I am sorry that our friend Henry Jones Has been so Imprudent as to Have been Detected, However I Have warmly applied in his favour to the Board this day by Post, sooner I could not as Saturday is no Post Day at Bath. I hope He will not be served with any Process, but if he is Let Him send it me here, and what the Truth of His case, for or against Himself.

*I Hope Cozen Johnes & Miss are well, & beg & Tender of my
most affect. Respects & believe me to be, with Great Sincerity,*

*Dear Sir,
Yr most obliged & Humble Servant
Herbt. Lloyd*

Bath, March 23d, 1765.

*Mr. Pryse & His
Mother are Here
& extremely well in Health.
How Does Poor Jack Lewis
Do, & where is he now?*

*To John Johnes, Esq.
Dolicothy,
South Wales.*

*Llandovery Bag
H. Free Lloyd.*

* *
* *

Money was remitted to London from the country in 1768 by means of bills or drafts. The custom of the time is well shown in this letter from Sir Herbert Lloyd to Mr. Johnes. More than usual interest attaches to it, not only from the fact that it is the last of the series preserved at Dolau Cothi, but also that it is more than likely to be one of, if not indeed the last written by Sir Herbert Lloyd prior to that journey to London from which he never returned alive. He died on the 19th August, 1769, in London, by his own hands; this letter, written on the 26th June, 1769, urgently desires *some bank bills or drafts for cash in London*. It would certainly seem as if Sir Herbert were making preparations for that last and fatal trip.

Dear Sir

*You would oblige me very much if you co'd. Let me Have
Some Bank Bills or Drafts for Cash in London; faver me with
yr answer what you can spare & my nephew shall wait of you
with the Cash, with many thanks, from Dr. Sr.*

Yrs Sincerely

Herbt. Lloyd.

Sunday, June 26th, 1768-9.

*to John Johnes Esq.
Dolecothy.*

Dear Sir

You would oblige
me very much if you could
let me have some Bank
Bills or Drafts for Cash in
London; favor me with yr
answer what you can spare
and my nephew shall write
of you with the Cash with
many thanks, from &c. &c.

Yrs Sincerely

Herbert Lloyd

Sunday June 26th
1760

SIR HERBERT LLOYD, BART.:

Facsimile of Letter.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

These letters seem to bring Sir Herbert Lloyd's personality home to us, and give an appropriate ending to these chapters.

* *

Sir Herbert Lloyd does not seem so long a time dead and buried, when it is remembered that my father, who died in 1902, aged ninety years, had himself conversed with men who knew Sir Herbert, and who witnessed his funeral. From the lips of one of these old men, my father, in his youth, heard the *Shon British Cock* incident.

Needless to say, I have availed myself of the data learnedly set forth in "Some Old Families in the Neighbourhood of Lampeter," which the Rev. William Edmunds so accurately laid before the Cambrian Archæological Association in 1859. Would that a larger number of educated men in the county to-day set themselves to follow his example, and so preserve to posterity matters of supreme interest, which, unless recorded, must of necessity eventually pass away and be lost.



Lampeter Annals.

CENTURIES XII.—XVII.

The following items are taken largely from the State Papers (Domestic), the Patent Rolls, and the Close Rolls; having been collected whilst the foregoing pages were at press.

1187.

Owain Gwynedd destroyed the castle of Pont Stephen, which the king had built.

1188.

Visit of Giraldus Cambrensis and Archbishop Baldwin.

1284.

13 Edward I.

Grant of market to Rhys ap Meredith, on Thursday weekly, and a fair of three days on vigil, the day, and the morrow of St. Dionysius Martyr.

1309.

2 Edward II., 17th May, Westminster.

Grant during pleasure to Rees ap Gryffyth, king's yeoman, of whatever the king holds in the towns of Thanbeder Talbond-steven, Trevillan, and Suylen, subjected to the usual yearly payment into the Exchequer at Kermardyn.

1317.

10 Edward II.

Inquest made before Maurice de Berkeley, Justiciar of South Wales, at Lamp. de Talpont Stephen, Thursday after St. David, by oaths of Dd. ap Griffith Voil, Philip ap Meilir, Meredith ap Oweyn ap Morgan, Llewellyn Duy, Griffith ap Dd. ap Seisild, Llwn. ap Morgan, Ienk. ap Iankin, Ievan Seys, Ievan ap Willim, Jevon ap Kenewric, John Goh, and Ievan Burseys, who say that Ris ap Meredith, before the conquest of Wales, held the whole comot of Mabwynion, and within certain limits of it he ordained a burg at Lampeder Talpont Stephen, and to said burg assigned

all lands within certain bounds which contain two lencors in circuit. And that within these bounds Ris ap Meredith ordained certain custos on one part of burg lands, which custos and burgesses hold all their lands and tenements within the bounds withoutt impediment of Ris ap Meredith, who made forfeiture through which the said tenement together with other of Ris came as escheat in hand of the lord Edward, formerly king of England, father of present king.

They say also that Ris ap Griffith holds certain tenements at will by demise of the now lord king, rendering yearly at Exchequer of Carmarthen £10. . . . There are in the said burg 23 burgesses who hold 26 burg and render yearly 26 shillings; and said burgesses hold 119½ acres land without rent, . . . and they said there is there a fair at St. Dyonis worth 60 shillings.

1328.

1 Edward III., 15th February, Westminster.

Commission of oyer and terminer to Roger de Mortuo Mari and others, on complaints as contained in petition sent herewith by men of the commonality of Lampader of oppression by wardens, sheriffs, constables, chamberlains, and other bailiffs and ministers of the late king.

1330.

4 Edward III., 6th August, Kingscliffe.

Grant in fee simple, to Edmund Hakelut, of the town of Lampader talaponte Stevene, in South Wales, which has escheated to the king by forfeiture of Resus ap Griffith, who held it by grant for life, of Edward II.

1357.

30 Edward III., 20th January, London.

John de Henxteworth, yeoman to Edward, prince of Wales, granted "for life the lands called Lampader Talepount Stevene, in Wales, escheated to the said prince, reserving the knights' fees, advowsons of churches, wardships, marriages, forfeiture, and escheats."

1366.

39 Edward III., 24th September, Kermerdyn.

John de Henxteworth, by letters patent, granted for life "the office of the constable of the commot of Kayo, in Cantresmawr."

1379.

2 Richard II., 10th March, Westminster.

Inspeximus and confirmation to John de Henxteworth of grants of 1357 and 1366.

1405.

Castle surrendered to Henry, Prince of Wales.

1535.

Morgan Vaughan, vicar.

1573.

Thomas Griffith, of Maesyfelin, Esquire, served High Sheriff of county.

1616.

David Evans, "propositor of Llanbeder."

1644.

Sir Thomas Middleton, Knight, Sergeant Major General for the six counties of North Wales, met his foot forces at Lampeter Pont Stephen under command of Sergeant Major General Langhorne, in November, on their march from Pembrokeshire through Cardiganshire to Montgomeryshire.

1645.

Thomas Evans, of Peterwell, Esquire, in January, "mustered the inhabitants at Llanbeder, co. Cardigan, and charged them to be ready to assist the King [Charles I.] against Parliament; in June, 1645, he went with Colonel Gerard into counties Carmarthen and Cardigan against co. Pembroke, that had declared for Parliament."

1648.

Puritan nomination, on 7th July, of institution of "Reeves Meredith to Llamder."

1653.

Thomas Evans, of Peterwell, Esquire, served High Sheriff.

1654.

"Church of Christ gathered in Cardiganshire. Lampeter, 4th March; Rees Powel, pastor."

1672.

House of Evan David licensed for worship.

1690.

Sir Charles Lloyd, of Maesyfelin, Knight, served High Sheriff.

1692.

Daniel Evans, of Peterwell, Esquire, served High Sheriff.

1695.

Beginning of parish registers.



Notes.

As this book has been going through the press, the following items have accumulated, and are here placed on permanent record.

RICHARD HART DAVIES (p. 43). His portrait was painted by Sir Thomas Lawrence, P.R.A., and engraved by Richard Woodman. A framed copy hangs in the library at Cilbronnau, where I saw it on the 28th June, 1905. It bears the inscription :—

RICHARD HART DAVIES, Esq.,

The faithful Representative of his Fellow Citizens of Bristol in
Six Successive Parliaments, and the firm supporter of the
Constitution in Church and State. Aug., 1830.

ELIEZER WILLIAMS (p. 119). No portrait of the vicar seems to be forthcoming. Dr. Peter Williams, of Ferryside, co. Carmarthen—a great-grandson of the Rev. Peter Williams, father of Eliezer Williams—told me, when visiting him lately, that he knew of none ; and this has since been confirmed by his brother, the Rev. D. L. Williams, M.A., vicar of Llanwnda, co. Caernarvon, who, writing on the 3rd August, 1905, says :—

I am not aware of the existence of any portrait of the late Eliezer Williams, but am writing to enquire of the widow of his son, the late St. Geo. Armstrong Williams, whether she knows of any portrait of his father.

“DANIEL DDU” (p. 132). A third silver medal is in the possession of his niece, Mrs. Jenkins, Dolwern, near Lampeter, who has kindly sent it to me for inspection. It bears the inscription :—

*Cymmrodorion Brycheiniog
idd y
Parch. Daniel Evans, M.A.
Am ei Awdl i Dy Tredegyr
Hil Ivor Hael
Am noddï Beirdd Cymru.
1823.*

The following letter was written by *Daniel Ddu* to his nephew, the Rev. David Evans (p. 132). The original, now before me, is owned by Mr. Evan Jenkins, Faversham, a great-nephew to *Daniel Ddu* :—

Maesnewydd,

Nr. Lompeter,

15 June, 1843.

Dear David

I have received from Dr. Lewellin a satisfactory reply. He says that he had repeatedly asked you in the most friendly manner to apply again for the College Testimonials which you were not furnished with when you left College. You were exceedingly wrong in not taking the Dr.'s advice, and you were more wrong still in concealing from me that there was any obstacle to your getting your College Testimonials. Had I known that there existed any stubbornness on your part to submit to your Tutors I would not have moved a peg in your behalf. You will be allowed to apply for your Testimonials at St. David's College if you have not succeeded without them, but the best plan for your reputation and to the chance of succeeding in life would have been to take the course advised by the College authorities. If you were in a stand in questions of Theology as I understand from your letter to Mr. Morgan was the case you could not expect Testimonials whatever your qualifications might have been as regard Classics. In my time at Oxford a single failure in the Greek Testament would have instantly plucked a person who had presented a sufficient number of heathen authors to entitle him to a first class.

I am,

Dear David,

Yours most truly,

D. Evans.

We expect to hear something of you by this day's post.

The altar-tomb (p. 138) of Davis, Castell Hywel, was placed over his grave, in 1828, by Major Evans (p. 41), of Highmead, who asked *Daniel Ddu* to compose a stanza or two to be included in the inscription. The reply was as follows: the original letter, now before me, is in the muniment room at Highmead :—

Maesmynach, 22 May, 1828.

Dear Sir,

I did not think it necessary on the receipt of your note to reply that it would give me pleasure to comply with your desire.

I have taken all the pains in my power to write the epitaph (?) in an intelligible language, in a Bardic metre. The stanzas may be translated somewhat in this manner :—

Great is the multitude that he, the pillar of literature, reared in the paths of science: Pleasure and mental nourishment were derivable from the store of his wit and learning. To cultivate fair virtue and piety was his constant aim, in the peace of God and of his fellow men.

It is at your option whether to use the two stanzas or one of them.

I am very glad that this honour is conferred on the old gentleman.

I am, Dear Sir,

Yours respectfully,

Daniel Evans.

Major Evans, Highmead.

Dwys gododd mewn dyrgeidiaeth—do, lawer,

Da lywydd gwybodaeth :

Llawenydd caed, a llumiaeth,

O ddien ffrwd ei ddawn ffraeth.

O eigion calon coled—daioni

A dinaf rinwedd

Oedd ei fryd o hyd yn hedd

Ei Naf, a gwir dangnefedd.

A copy of his "Gwinllan y Bardd" (p. 139), in the original binding, is in the library at Cilbronnau, where I saw it on the 28th June, 1905. It is printed on paper of divers colours, and is in good preservation.

D. SILVAN EVANS (p. 177). For "M.A." read "B.D." (of St. David's College, 1868).

NEUADD FAWR BURIAL GROUND (p. 179, last line). After the words "The address at the grave" insert "at the burying of the body of Thomas Hugh Rice Hughes (d. 1902)."

THE PARISH COMMUNION PLATE (p. 231). On the 14th April, 1905, I examined these silver vessels in the vestry of the parish church. The cup, with paten cover on, is $10\frac{1}{2}$ inches tall; the cup alone is 9 inches tall; bell, stem, knop, and circular foot; on bell the sacred monogram, surrounded by a glory; with inscription—

The gift of Mrs. Lloyd of Peterwell, 1751.

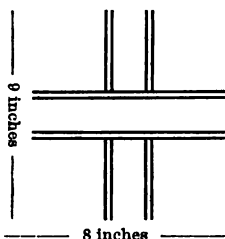
The paten cover is $5\frac{1}{2}$ inches in diameter, having similar design and inscription in centre, with the design repeated on top of knob. One plate, soup shape, $9\frac{1}{2}$ inches in diameter, plain, with similar design and inscription in centre. One flagon, 13 inches tall; lid, handle, no spout, similar design and inscription in centre. All four articles bear London assay of 1751-52, and maker's mark, W.G.

PARISH REGISTERS (p. 243). These are being printed in the *Welsh Gazette*, beginning with its issue of the 17th September, 1903: so far, all entries of baptisms and burials, from the 11th May, 1695, to the 4th March, 1734, have been committed to the safe custody of the press. The transcript used is that made from the original by Mr. John Davies, of Lampeter. It is probable that this is the first Welsh parish register thus to be treated by a weekly newspaper.

LAMPETER HISTORY. In addition to the works named on pp. 7, 8, mention must be made of "Antiquarian Rambles," reprinted from "The Cambrian Journal," March, 1857. "Lampeter Pont Stephen and its Neighbourhood" is dealt with in Ramble No. i. by *Lloyd o'r Llan*, who has much to say about "Castell Llanbedr," "Sarn Helen," "Llanvechan," "Crug-y-whyl," and "Caer Forus." In *St. David's College and School Magazine*, June, 1903, appeared a "List of the first 200 Students at the College"; and in June, 1904, a "List of Old Students, 1836—1841."

PONTFAEN STONE. Under the overhanging eaves of the lodge at the entrance to Falcondale, and facing the road, at the base of

the hill, leading to Cribyn, is a huge monolith, with a "Pater-noster" cross carved upon one of its faces :—



Writing to me about it, from Blaise Castle, Henbury, on the 12th September, 1904, Miss Harford says :—

The Pontfaen stone had been used as a gate-post on that farm ; it was about the year 1890 when we saw it lying by the road side, and my brother at once consented to shelter it under the cottage eaves, where it would be visible to passers by. Archdeacon Edmondes was Principal at that time [1889—1892], he was very interested in it. I wrote to the editor of "Archæologia Cambrensis" about it, and he told me it was a Paternoster stone. There was formerly a large stone of that shape used as a foot-bridge over the Croiddyn, when I was a child, just above Falcondale, where there is now a bridge over the ford on the road from Silian to Maestir. The bridge was made in our absence, and I never heard what became of the great stone, that reached from bank to bank.

A rubbing of this cross is in my collection.

* * *

READER, now for a while I "sport my oak," and to it this notice is affixed—

SED

NONDUM EST

FINIS.

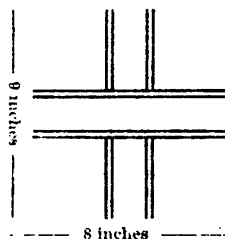


FELLOW WORKERS.

Tan-y-bryn.

S. D. 1888.

and, like the "Cribbyn", is a huge monolith, with a "Paternoster" carved upon one of its faces:—



Writing to me about it, from Blaise Castle, Henbury, on 12th September 1904, Miss Harford says:—

The Paternoster stone had been used as a gate-post on that farm it was about the year 1890 when we saw it lying by the road side and my brother at once consented to shelter it under the cottage roof, where it could be visible to passers by. Archdeacon E. Harford was Principal at that time [1889—1892], he was very kind in doing so. I wrote to the editor of "Archæologia Cantabrigiæ" about it, and he told me it was a Paternoster stone. It was formerly a large stone of that shape used as a foot-post in the Cribblyn, when I was a child, just above Falcon-dale, where there is now a bridge over the ford on the road from Salford to Manchester. The bridge was made in our absence, and I never knew what became of the great stone, that reached from Henbury to Salford.

And this is the cross is in my collection.

* *

So I will now for a while I "sport my oak," and to it this is dedicated—

SED

NONDUM EST

FINIS.



FELLOW WORKERS.

Tan-y-bryn.

St. David's Day, 1905.

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TILDEN FOUNDATIONS.

INDEX.

Names appearing only in entries quoted for other purposes are not indexed. Compilers of Welsh indexes will know the difficulty of distinguishing between many persons of the same name: still it is hoped this index may be of service to those who use it.

Adams, J., 51, 68, 102, 194, 237
Alun (see Blackwell, J.)
Amnon (see Jones, Rees)
 Arnold, Dr., 72, 142
 Aston, R., 26, 32
 Atterbury, M., 116

 Bailey, Lady, 103
 Baldwin, Archbishop, 56, 192, 240
 Bankes-Price, D., 3
 Banks, R. W., 8, 56
 Banks-Jenkinson, Bishop, 147-8
 Barker, J. C., 61
 „ J. H., 61
 „ T. W., 61, 63, 129
 „ W. H., 61, 112
 Basil-Jones, Bishop, 8, 48, 56
 Bates, Dr., 108
 Beale, C. H., 106
 Beasley, T. E., 122
 Belsham, T., 112
 Bethell, Bishop, 148
 Beynon, Archdeacon, 133-4, 139,
 158, 183, 190

 Bigot, M. de, 124
 „ R. de, 124
 Bishop, G., 36
 Blackwell, J., 183
 Booth, J., 45
 Boswell, J., 235
 Bowen, Daniel, 44, 59, 114
 „ David, 37
 „ T., 40, 51
 „ Rev. T., 120-3

Bragge, Miss, 196, 228
 Brigstocke, W., 51
 Brookes, J., 51
 Browne, A., 162
 „ A., Sir, 161
 „ Bishop, 72, 161-5
 „ C. G., 165
 „ E. D., 165
 „ E. M., 165
 „ Mrs., 162-5
Brutus (see Owen, David)
 Bulkley, C., 109
 Bunsen, Baron, 44, 72, 170
 „ H. G., 72
 „ M. C. E., 44
 Burgess, Bishop, 2, 4, 61, 89, 99,
 111, 112, 142, 146, 169
 Burke, E., 104

 Cadell, R., 143
 Calamy, E., Dr., 64, 156, 175
 Canning, 161
 Carey, Bishop, 148
 Carlisle, N., 7, 118
 Carlyon, E., 161
 Carpenter, L., 112
 Chatterton, 220
 Clagget, Bishop, 67
 Clough, A. B., 154-5, 157
Clyn Adda (see Jones, D. L.)
 Cobbe, F. P., 173
 Colby, J., 41
 „ T., 41
 Cole, —, 81

Cole, J., 81
 Colenso, Bishop, 173
 Colquhoun-Grant, J. E., 147
 " W., 147
 Coplestone, Bishop, 148
 Corrie, J., 121
 Cotesworth, E., 170
 Crespigny, Sarah, de Lady, 3
 " W., de Sir, 3
Cunllo (see Jones, John)
Cymro (see Thomas, T.)

Dafydd Ionawr, 190
Dafydd y Gof (see Davies, David) .
 Daniel, —, Cwrt Mawr, 144
 " David, 33
 " H., 29, 144, 146
Daniel Ddu (see Evans, Daniel)
Daniel Gloff (see Williams, Daniel)
 Davenport, T. M., 129
 Davey, Dean, 8
 David, E., Lampeter, 85, 243
 Davies, B., 48
 " Daniel, Blackbush, 125
 " Daniel, Ynysgau, 79
 " David, 48
 " " 80
 " " 87
 " " Llanybri, 83, 125
 " " Maespwll, 54
 " " Sardis, 157
 " D. M., 189
 " D. P., 126
 " E., 109
 " Elizabeth, 80
 " " Maespwll, 126,
 128
 " Evan, 16, 21
 " " Caeronen, 126
 " " Caermarthen, 80, 106
 " " Cilgwyn, 54, 74-7, 79,
 120
 " " Llanedi, 79
 " H., 103
 " Jane, Bailiau, 80
 " James, Abermeurig, 77, 79
 " Jenkin, 35, 38
 " " 75
 " " Mrs., 75
 " John, 246
 " " Alltblaca, 3, 83

Davies, John, Alltblaca, 189
 " " Llanvaughan, 40, 51
 " " Neath, 175, 181-2
 " Jonathan, 80
 " Joseph, 38
 " J. H., 26, 62
 " Louisa, 43
 " Mary, 80
 " Mrs., 96
 " Owen, 77
 " Rachel, 80
 " Rees, 48
 " " Capel-y-Groes, 132
 " " Peterwell, 14
 " Reuben, 184
 " Roderick, 64
 " R. H., 30, 43, 102-3, 218,
 244
 " Samuel, 48
 " Sarah, 80
 " " Blackbush, 125
 " Simon, 14
 " Thomas, 63, 67
 " " Dole, 16
 " " London, 235
 " Timothy, Aberduar, 176
 " " Caeronen, 39, 41,
 73, 76-9, 106
 " " Cellan, 175, 181
 " " Merthyr, 185
 " Walter, Maespwll, 80, 126
 " " Manafon, 89, 133,
 135, 137, 139, 157
 " William, 24
 " " 60
 " " Ffrwdvâl, 127, 177
 " " Trebannau, 44, 73
 " W. E., 54
 Davies-Evans, H., 41
 Davis, B., Evesham, 121
 " David, 126
 " " Castell Hywel, 2, 40
 " " 78, 118, 120-1, 131, 138-9,
 140-2, 176, 180-2, 187, 245
 " Timothy, Evesham, 121, 132
 " " Oldbury, 126, 132,
 180
 Dawkes, H., 48
 David ap Griffith Voil, 240
 Delahoid, H., 41
Dewi Farfog (see Williams, David)

Dewi Hefn (see Thomas, David)

Dewi Wyn, 181

Dundas, E., 44

„ E., Lady, 44

„ Major-General, 44

Dyer, F., 33, 38

„ John, LL.B., 38

„ R., 38

„ R. A., 38

Dyfrig, 133

Dysgybl, 137

Eben Fardd, 188-9

Edgeworth, Miss, 144

Edmondson, Archdeacon, 248

„ C. G., 174.

Edmunds, C., 12, 14, 19, 20, 24,
58-9, 69, 112

„ T., 48.

„ W., 7, 8, 66, 189—191,
239

„ W., Sheerness, 44

Edwardes, A., 77

„ David, 75, 77-8

„ „ Dr., 77

„ J., 40, 77

„ P., 77

Edwards, Joseph, 149

Evans, A. C., 126

„ Daniel, 12, 18, 23, 69

„ „ Cribyn, 54

„ „ *Daniel Ddu*, 2, 100,
116-7, 119, 129—137, 176,
178, 181, 183-4, 187, 189,
244, 246

„ Daniel, Peterwell, 194, 243

„ David, 13

„ „ 188

„ „ Cribyn, 54

„ „ „ 132, 245

„ „ Falcondale 44, 47

„ „ Llechwedd Deri, 193

„ „ Maesmeillion, 54, 81

„ „ Maesmynach, 129

„ „ Peterwell, 64, 193

„ „ „propositor,” 242

„ D. L., 1, 40, 131, 160, 168,
171-2, 186-7, 239

„ D. R., 188

„ D. Silvan, 177, 188, 246

„ Elizabeth, 194

Evans, Erasmus, 63-4

„ Esau, 2, 172

„ Evan, 87

„ „ Chepstow, 58

„ „ *Ieuan Brydydd Hir*,
116, 190

„ Herbert, 41

„ „ Major, 41, 43, 83,
245

„ John, 20

„ „ 41

„ „ Abermeurig, 88

„ „ Caermarthen, 126

„ „ Cellan, 74

„ „ Llanarth, 40

„ Mary, 146

„ Nathaniel, 176

„ Rees, 19

„ Roderick, 48

„ Sarah, 129

„ Theophilus, 191

„ Thomas, 20, 24

„ „ Caermarthen, 78

„ „ Caeronen, 73, 175-8

„ „ Llanilar, 146

„ „ Llanwnen, 40

„ „ Peterwell, 193, 242

„ „ Ystrad, 64

„ Titus, 128, 131

„ „ Mrs., 128, 131

„ T. M., 188

„ T. W., 48

„ W., 129

„ W. J., 4, 40, 63, 75, 128

Felix, H., 190

Ferrar, N., 108

Fletcher, M., 107

„ W. G. D., 107

Fossett, Mrs., 159

Galloway, Earl of, 111

Garrick, David, 103-5

„ Mrs., 105

Gerard, Colonel, 242

Giraldus Cambrensis, 56, 240

Gladstone, W. E., 161

Gomer (see Harries, J.)

Gough, Miss, 131

Gower, A., 66

„ Dr., 24

- Green, J. R., 7
 Gray, T., 86
 Griffith ap David ap Seisild, 240
 Griffith, David, 9, 10
 " Evan, 76
 " G., 84
 " John, 19
 " R., 78
 " T., 242
 Griffiths, David, 182
 " G., 182
 " S., 121
 " T., 182
 " T. J., *Tau Gimel*, 44, 54,
 81, 84, 132, 182, 184
 " W. M., 182
 Grote, J., 161
 Gwallter Mechain (see Davies, W.,
 Manafon)
 Gwilym Gwenog (see Jenkins, W.)
 Gwilym Mai (see Thomas, William)
 Gwilym Padarn, 135
 Gwyn, D. L., 74
 " J. B., 157
 Gwynne, A. T. T., 116
 " H., 39
 " S., 39

 Hakelut, E., 241
 Hall, B. Sir, 148-9
 Hamilton, Bishop, 171-2
 " Lady, 61
 Hanmer, J., 74
 Harford, A. G., 44
 " A. M., 248
 " J. B., 44, 48, 170
 " J. C., 26, 29, 203
 " J. S., 43, 50, 91, 158
 " Mrs., 29, 48, 170
 Harries, D. L., 44
 " G., 40
 " G. A., 115, 154
 " J., 112
 " J., *Gomer*, 180
 " S., 80
 Hassall, T., 115-6
 Hawker, T. 41
 Henxteworth, J. de, 241-2
 Herbert, D. W., 70
 " G., 108
 " M., 194

 Herbert, W., 193
 Hickin, J., 122
 Horsley, Bishop, 120
 Howatt, A., 40
 " E., 40
 " J., 21, 40
 Howell, B., 107
 " J., 107
 " M., 64, 74-5, 85
 " W., 106
 " W., Swansea, 106, 121
 Howells, J., 133
 " T., 39
 Hughes, David, 73
 " Evan, 73-4, 84-5
 " H., 101
 " J., 29
 " S., 85-6
 " T., 44
 " T. J., 87
 " T. H. R., 87, 180, 246
 Hunter, J., 159
 Hyde, —, 81

 Ienk. ap Iankin, 240
 Ieuan Brydydd Hir (see Evans,
 Evan)
 Ievan ap Willim, 240
 " Burseys, 240
 " Seys, 240
 Ieuan Ddu, 180
 Ioan ap Ioan (see Williams, J.)
 Iolo Bach Glan Teifi (see Williams,
 Edward)
 Iolo Morganwg (see Williams, Ed.)
 Isaac, D. L., 7, 247
 " T., 23
 Ivon (see Jones, John)
 Iwan (see Williams, David)

 Jayne, Bishop, 46, 165
 Jeffreys, D., 145
 Jenkin, G., 34
 " J. L., 64, 193
 " M., 64
 Jenkins, David, 12, 20, 24
 " " 43
 " " 86
 " " Crug-y-maen, 76
 " D. D., 24, 40
 " D. J., 60

Jenkins, D. Joel, 110, 117
 „ Evan, 18, 102
 „ Faversham, 245
 „ Griffith, 95
 „ „ Cilbronau, 43, 47
 „ J., 48
 „ J., Kerry, 92, 94-6, 101, 134-5
 „ Margaret, 117
 „ Morgan, 110
 „ Mrs., Cribyn, 129, 132-3, 140
 „ Mrs., Dolwern, 244
 „ P., 156
 „ R., 66
 „ R. D., 29, 43
 „ T., Rhydpennau, 139
 „ T., Whitchurch, Salop, 121
 „ W., 188
 Jeremie, James, 124
 „ James, Jr., 124
 „ John, 124
 „ J. A., 124
 Jeremy, A., 44, 182
 „ David, 124
 „ D. D., 88, 125, 127-8
 „ G., 126
 „ H., 126
 „ John, 54, 81, 125-8, 131, 152, 157
 „ „ Moorlinch, 125
 „ Rachel, 128
 „ Sarah, 128
 „ T., 44, 182
 „ W., 125
 „ W. D., 75, 84, 128
 Jermy, I., 124
 „ I. J., 124
 „ John, Sir, 124
 „ Thomas, Sir, 124
 „ W., 124
 Jessopp, A., 173
 Jevon ap Kenewric, 240
 John, Daniel, 18
 „ Evan, 176
 John Goh, 240
 Johnes, E. Hills-, Lady, 39, 233
 „ John, 39, 51, 233
 „ Mrs., 39, 233
 „ Thomas, 38
 „ „ 38-9, 51-2

Johnson, Dr., 235
 Jones, Daniel, Caron, 38
 „ „ St. David's, 46, 64
 „ David, Birmingham, 121
 „ „ Captain, 78
 „ „ Dolewolf, 40, 176
 „ „ Llanbadarn Fawr, 74, 75, 85, 175
 „ „ Mercer, 24
 „ „ Walsall, 122
 „ D. L., 83, 126, 133
 „ Edward, 87
 „ Evan, Newport, 187
 „ E. O., 126
 „ Henry, 23, 28, 51, 53-4
 „ Jenkin, Cilgwyn, 77-9
 „ „ Llwynrhydowen, 77
 „ John, Aberdâr, 132, 180-1, 188
 „ „ Bewdley, 121
 „ „ Cynllo, 187
 „ „ Ivon, 183
 „ „ Lampeter, 86, 181
 „ „ Llwynrhys, 77-8
 „ „ Olmarchisaf, 83
 „ „ Shephard, 4
 „ „ Tegid, 131, 154
 „ Kilsby, 2
 „ Mrs., Cwmere, 132
 „ N., 122
 „ Professor, 4
 „ Rees, Amnon, 131, 185
 „ Rees C., 54, 81, 87
 „ „ J., 41, 175, 180-1, 184, 186
 „ Samuel, 78
 „ Sarah, 79
 „ Theophilus, 91
 „ „ Mrs., 90
 „ Thomas, 29, 41
 „ „ Neuadd Fawr, 16, 23, 44, 179
 „ T. H., 179-80
 „ W., 16
 Joseph, Catherine, 176
 „ David, 24
 „ P., 54, 182
 Jowett, Benjamin, 72
 Kean, C., 161
 Keate, Dr., 161

- Kempenfelt, Admiral, 111
 Kitchin, Dean, 162, 164
 Knight, E., 38
 " R., 38
 Lamb, Charles, 104
 Langhorne, General, 242
 Lawrence, T., Sir, 244
 Leigh, Bridget, 25, 57
 " Charlotte, 25
 " Chelton, 12, 15, 17, 25, 60, 69
 " David, 25, 57
 " George, 25
 " Jemima, 25, 57
 " John, 24-5, 61
 " " Jr., 25, 61
 " Oakley, 25, 34, 37, 40, 51-2,
 57, 61, 68, 102, 204
 " Thomas, 25
 " Watkin, 25, 44
Leonidas, 133
 Lewellin, Dean, 29, 46, 64, 70, 72,
 89, 90, 93-4, 100, 113, 138,
 168, 161-2, 164, 168, 178,
 188, 245
 Llewellyn Duy, 240
 Lewes, Erasmus, 22, 57, 63-5, 72, 106
 " John, Caermarthen, 197
 " " Gernos, 65
 " Lettis, " 66
 " Thomas, " 65
 Lewis, Anne, 41
 " David, 190
 " Evan, 75, 83-4
 " Evan William, 40
 " James, 76
 " Jenkin, Dr., 125
 " John, Llanerchayron, 39
 " " Pencader, 77
 " Thomas, 51
 " Watkin, Sir, 41
 Llewelyn ap Gryffydd, 138
 Lloyd, Ann, 39
 " Anne, Lady, 60, 196, 247
 " Attorney, 13
 " Bishop, 8, 58, 64
 " Charles, Dr., 42, 198
 " " Sir, 243
 " Daniel, 41
 " David, Alltgyrodyn, 41, 54, 60
 " " do. 41, 53
 Lloyd, David, Bryn, 46, 48
 " " Brynberian, 77
 " " Brynlllewrith, 42, 77-8,
 196, 198
 " " Dr., Caermarthen, 42,
 197
 " " Lampeter, 41
 " " Lloyd Jack, 51
 " Edmund, 41
 " Elizabeth, Peterwell, 68
 " " Rhydybont, 41
 " Herbert, 14, 21
 " " Sir, 31-4, 36-9, 42,
 51, 53, 60, 68, 102, 193-239
 " Jeremiah, 34-5, 38, 51-2
 " John, Llanarth, 40
 " " Peterwell, 51, 57, 194
 " Letitia, 73
 " Lettice, 65
 " L. C., Sir, 29, 36, 50-1, 194-5
 " Posthumus, 197
 " Richard, 51
 " Thomas, Bryn, 29, 48
 " " Treasurer, 65
 " Walter, 39, 50-1, 57, 194
 " Watkin, 40
 Lloyde, Richard, 27
 Llwn. ap Morgan, 240
 Llwyd, Edward, 67
Lloyd o'r Llan (see Isaac, D. L.)
Llywarch, 133
 Lockhart, J. G., 142, 144
 Loxdale, R. J. R., 133
 Loyd, Lewis, 121
 Lushington, Dr., 172
 Mackenzie, W. F., 144
 Mackonochie, A. H., 220
 Madog, Prince, 109
 Magee, Archbishop, 109
 Martineau, Dr., 173-4
 Matthews, J., 173
 Maurice de Berkeley, 240
 " Benjamin, 121
 " Henry, 85
 " Philip, 44
 Meredith ap Oweyn, 240
 Meredith, Reeves, 242
 " S. R., Sir, 7, 102, 197
 Middleton, Thomas, Sir, 242
 Miller, W. H., 116

- Mills, Nicholas, 50
 More, Hannah, 116
 Moore, Thomas, 48
 Morgan, David, 140
 " Ebenezer, 86
 " Jenkin, 9, 10
 " John, 28-9, 31
 " Moses, 39, 60
 " Thomas, 31
 " " Henllan, 77
 Morris, Lewis, 39
 Morus, Ben, 175, 207
 Moses, D. L., 187, 189
 Mozley, J. B., 174
 Murray, Bishop, 61
 Myers, Edward, 122

 Nelson, Lord, 61, 177
 Nicholas, Pope, 56
 North, Archdeacon, 71

 Ollivant, Bishop, 89-90, 93-4, 124, 166

 Overstone, Baron, 121
 Owain Gwynedd, 240
 Owen, Bishop, 128
 " David, 183
 " Henry, Dr., 41
 " Hugh, 41
 " William, Sir, 41

 Palmer, H., 76
 Parry, John, 39
 " Thomas, 41
 Paul, Kegan, 174
 Paynter, John, 39, 51
 Perowne, Canon, 171
 Perrott, Thomas, 79
 Peter, David, 125-6
 Philip ap Meilir, 240
 Philipps, Elizabeth, 68
 Phillip, David, 35
 Phillips, Thomas, 169
 Phillipps, John, 57, 63, 67-8
 " " Jr., 67-8
 " J. L., 63, 68
 Pilkington, Robert, 28
 Poole, Richard, 44
 Powell, Anne, 196
 " George Eyre, 111, 177
 " Rice, 63-4, 84-5, 242

 Powell, Thomas, 27, 194
 " Vavasor, 73
 " William, 196
 Pratt, —, 103
 Price, Arthur, 177
 " James, 26
 " John, 41
 " Justina, 41
 " William, 47
 Priestley, Dr., 2, 112, 121
 Pritchard, Vicar, 186
 Pryse, Henry, 41
 " J. P., 38, 234
 " Mary, 41
 " Pryse, 44, 139
 Pugh, Madam, 39, 80
 " Philip, Cilgwyn, 39, 75-9, 81-2
 " " Clunmarch, 39
 " W. O., Dr., 134, 137, 158
 Pusey, Dr., 173

 Reed, Canon, 190
 Rees, Abraham, Dr., 123
 " Ann, 151
 " David, Tonn, 126, 151
 " " do., 151, 156
 " D. J., 75
 " D. R., 90, 99, 113-4, 142, 144-5, 151-2, 157
 " John, 41
 " Mary, 151
 " Rice, 2, 29, 89-98, 111-6, 126-7, 143-5, 151-60, 184
 " R. D., 14
 " R. O., 190
 " Sarah, 113, 157
 " " Tonn, 151, 156
 " Theophilus, 126, 157
 " Thomas, 40
 " T. A., 160
 " W., 152, 157
 " W. J., 89-90, 92, 97, 99-101, 113, 145, 151-153
Reuben Brydydd y Coed (see Williams Reuben)
 Rhydderch, John, 66
 Rhys ap Gryffyth, 56, 240-1
 " ap Meredith, 240-1
 Richard, Edward, 134
 Roberts, David, 65
 " Griffith, 126

Roberts, Thomas, 48
 Robertson, Frederick, 147
 Robinson, H. Crabbe, 173
 Roger de Mortuo Mari, 241
 Rogers, Jane, 142
 " John, Dr., 77
 " J. E., 40, 77, 129
 " Lewis, 54, 77, 142
 " Mrs., 77
 Rowland, Daniel, 39, 86, 232
 " Evan, 42
 " Nathaniel, 42, 86
 Rowlands, John, 79
 " William, 67
 Rush, J. B., 124
 Samuel, Christmas, 76
 Sandys, William, 62
 Saunders, David, 38
 " Merthyr, 44, 117,
 176, 183
 " Joshua, 5
 " Miss, 5, 200
 " Thomas, 20
 " William, 183
 Scott, Charles, 89, 143-5
 " Walter, 143
 " Sir, 89, 142-7
 Selwyn, Bishop, 161
 Seyes, David, 76
 Sharpe, Gregory, 107
Shon British Coch, 214, 239
Shon Philip, 31, 193, 203
 Silvan Evans, D., 177, 188, 246
 Skyrme, H., 233-4
 Smallwell, Bishop, 4
 Smith, Colvin, 149
 " George, 100
 Southey, Robert, 109
 Spurrell, Walter, 63
 Stedman, Richard, 196
 Stephen, Leslie, 235
 Stephens, Thomas, 181
 Stewart, Keith, 111
 Stuart, Bishop, 61
 Surtees, Villiers, 144
 Tait, Archbishop, 147
Taliesin Craig-y-felin, 177
Tau Gmel (see Griffiths, T. J.)
Tegid (see Jones, John)

Temple, Archbishop, 174
 Tenison, Archbishop, 108
 Terrill, Edward, 85
 Theakstone, Mrs. L. Lloyd, 197
 Thirlwall, Bishop, 70, 148, 165, 167,
 190
 Thomas, Ann, 77
 " Captain, 40
 " Dafydd, 179
 " David, *Dewi Hefin*, 131,
 182, 184-5, 189
 " Olwen, 23
 " Diana, 77
 " D. Lleufer, 39
 " John, Cardigan, 86
 " Lampeter, 87
 " Llandyssul, 188
 " J. J., 128
 " Samuel, 106
 " Thomas, *Cymro*, 180
 " Pantydefaid, 130,
 180, 188-9
 " Timothy, 128
 " T. E., 54, 177
 " Walter, 40
 " William, *Gwilym Mai*, 184
 " W. J., 128
 " W. W., 116
 " Z., 176
 Thurlow, Lord Chancellor, 111
 Tillotson, Archbishop, 130
Timothy ap Rice Dewi o Wnen (see
 Davies, Timothy, Merthyr)
 Tout, T. F., 129-30
 Troward, —, 103
 Tudor, D. T., 128
 Vaughan, Edward, 39, 51-2, 54
 " George, 40
 " Gwynne, 38
 " H. M., 207
 " John, 139
 " Dolgwm, 5, 38
 " Tyllwyd, 39
 " Morgan, 63, 242
 " Rice, 44
 Wallace, Robert, 4
 Wallis, Albany, 102-4, 218
 " A. C., 104
 " J. B., 43, 102-3, 218

- | | |
|------------------------------------|---------------------------------|
| Waltham, John, 107 | Williams, Herbert, 177 |
| " Mary, 107 | " John, Archdeacon, 29, 64, |
| Wesley, Charles, 39 | " 70, 89, 140-6, 150, 153, 167, |
| " John, 39, 122 | " 169 |
| Whitfield, George, 230 | " John, Lledrod, 42, 86 |
| Whittingham, James, 44 | " "Madoc," 106-8, |
| Williams, —, Meifod, 135 | " 112 |
| " —, Saethon, 126 | " Penpompren, 24 |
| " Anne, 177 | " Ystrad Meurig, 142 |
| " Arthur, 54, 84, 112, 176 | " J. E., 147 |
| " A. J., 183 | " Margaret, 177 |
| " Benjamin, 177 | " Mary, 177 |
| " Daniel, Dr., 108 | " Peter, 110, 244 |
| " "Daniel Gloff, 177, | " Dr., 244 |
| " 179 | " P. B., 70 |
| " David, M.P., 127 | " Rachel, 177 |
| " "Dewi Farfog, 177-9 | " Rowland, 70-2, 149, 163, |
| " "Iwan, 180 | " 166-174 |
| " D. L., 244 | " Mrs., 145-6, 170 |
| " Ebenezer, 153 | " Samuel, 183 |
| " Edward, <i>Iolo Bach Glan</i> | " Thomas, "Black Lion," |
| <i>Teif</i> , 185 | " 12, 20, 28, 35, 61 |
| " Edwd., <i>Iolo Morgannwg</i> , 1 | " "Curate, 38, 57, |
| " Eliezer, 7, 64, 70, 72, | " 67 |
| " 111-19, 126, 129, 139-40, | " T. M., 177 |
| " 142, 152, 157, 177, 244 | " Wilson, Walter, 78 |
| " Esther, 139 | " Windham, —, 104 |
| " G. A., 119, 157, 244 | " Windsor, O. L., 3 |
| " G. G., Sir, 44 | " Woodman, Richard, 244 |
| " Hefin, 185 | " Wylde, W., 45 |



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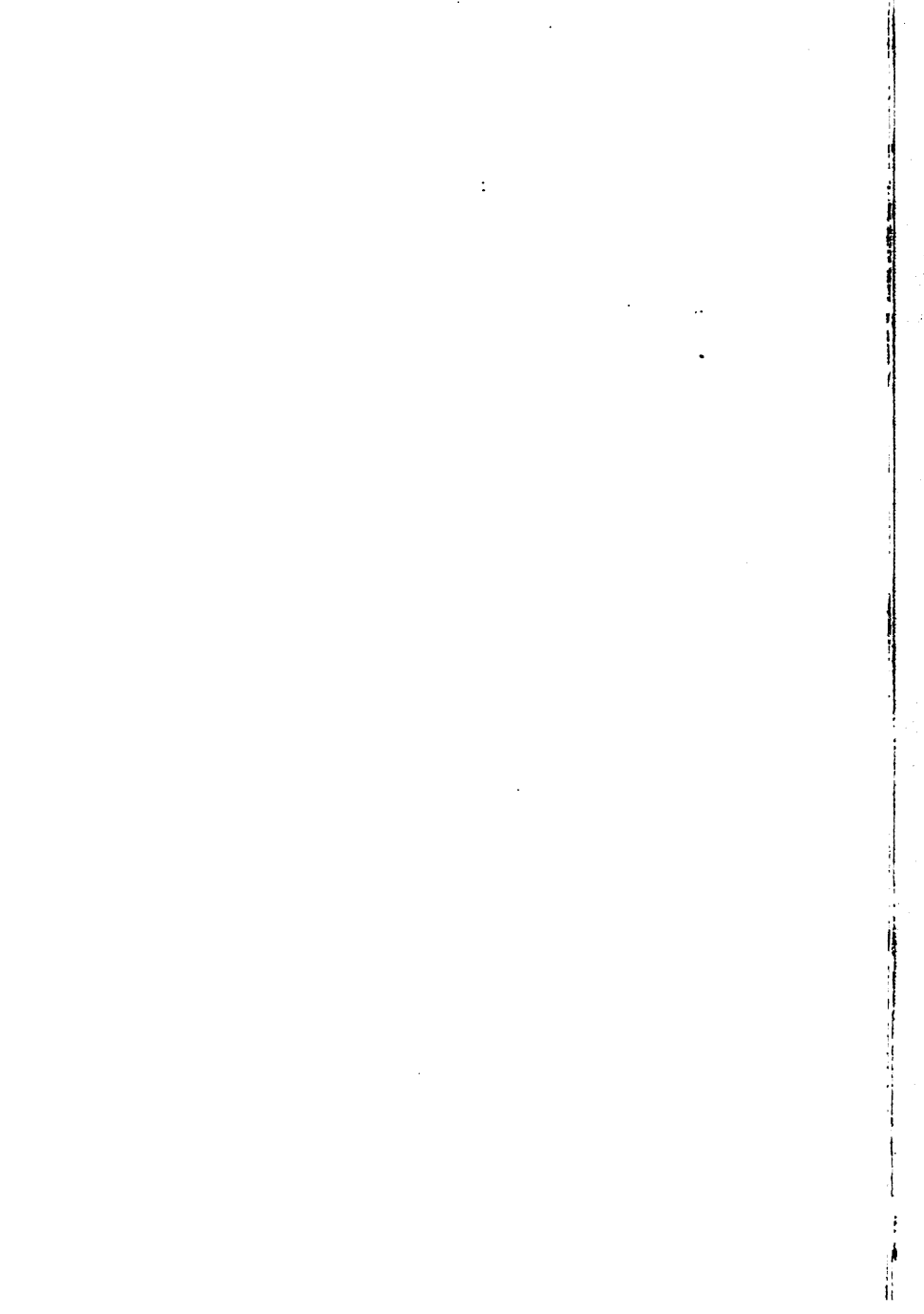
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